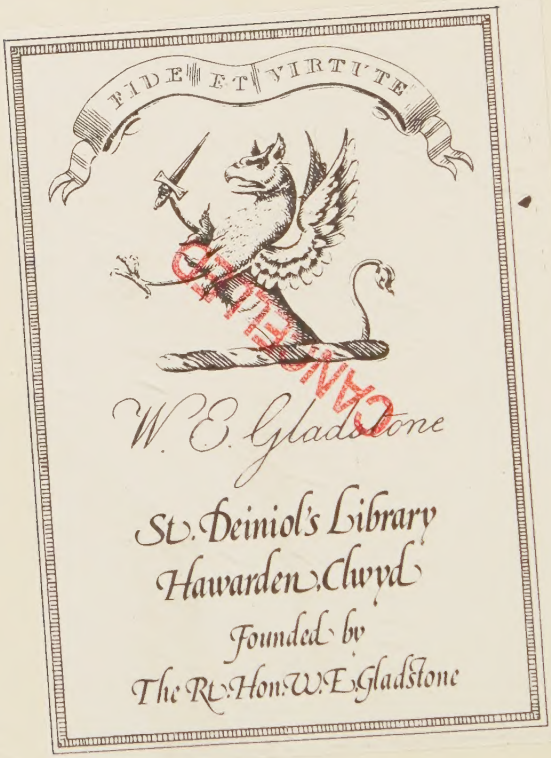
A History of the Consecration of Churches and Churchyards

R. W. MUNCEY, M.A.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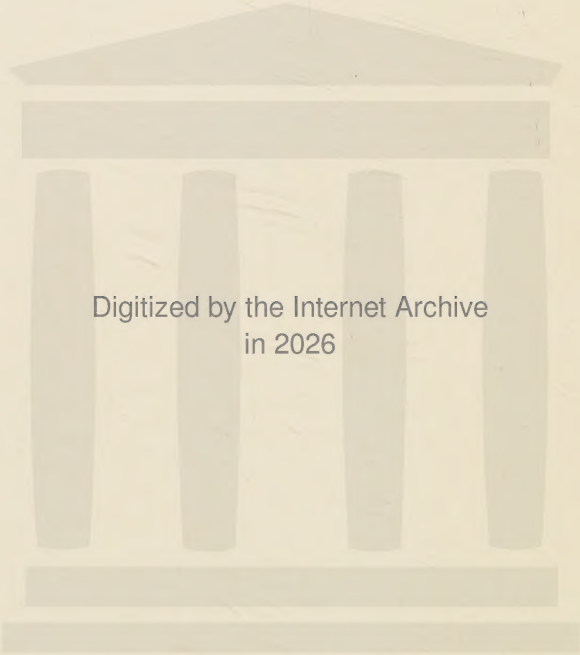

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A HISTORY OF THE CONSECRATION OF CHURCHES AND CHURCHYARDS

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A HISTORY OF THE CONSECRATION OF CHURCHES AND CHURCHYARDS

BY

R. W. MUNCEY, M.A.

(*Trinity Hall, Cambridge*)

With a Preface by Dr. J. P. WHITNEY

(*Professor of Ecclesiastical History, Cambridge University*)

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This Book is Dedicated to The Right Rev. The Lord Bishop of Norwich, in Memory of the Two Happy Years Spent in the Diocese of Norwich

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Preface

Too much has been said lately about the lack of reading among the English clergy of to-day. A fairly wide knowledge of many English priests in varied parts of the country has convinced me of much injustice in this criticism. There is much reading, much thought and much intellectual energy to be found among them. This is more the case in the country than in the towns, where clergymen are overpressed by many duties, some of which, I feel sure, could be, with right and gain, put below the sacred obligation of study.

Having this always in my mind, I willingly undertook at Mr. Muncey's request, to write a few words of preface to his book. I wish that we could expect his example in study and in preaching to be more widely followed than is, I fear, possible to-day. Clerical incomes are relatively lower than formerly; books are more expensive. The difficulty here is even greater when it comes to publishing the results of work only to be done in intervals, and in most cases, at a distance from good libraries. Moreover, it is often difficult to get the advice and encouragement that is needed, and I may say that all of us at Cambridge are only too glad to be of any service to those who need our help and are willing to ask for it.

Such help is doubly useful at the outset of work, and it is then most usefully sought and most fruitfully given.

There are two things in Mr. Muncey's study which are to be commended. The first is that he follows his subject through successive centuries and that he gives the English Church its wider setting. The second is that he makes much use of antiquarian and archæological writers, whose work, even when on the best lines (which is not always the case), often remains unused. These considerations are my excuse for intruding a preface.

J. P. WHITNEY.

10*th August*, 1929.

Contents

PAGE

CHAPTER I. - - - - - - - - - 1
The Meaning of Consecration—Evidence for the existence of Churches during the first Three Centuries.

CHAPTER II. - - - - - - - - - 10
The Rite of Consecration of Churches in the Early Church—Relics—Bishop the proper Minister of Consecration.

CHAPTER III. - - - - - - - - - 25
Canons and decrees of Councils relating to the Consecration of Churches—Anniversary of Dedication Festivals.

CHAPTER IV. - - - - - - - - - 35
Consecration among the Anglo-Saxons—Relics —The Eucharist.

CHAPTER V - - - - - - - - - 48
The Alphabet Ceremony—Dedication Festivals and Fairs.

CHAPTER VI. - - - - - - - - - 57
English Orders for the Consecration of Churches.

CHAPTER VII. - - - - - - - - - 67
Consecration Crosses.

CHAPTER VIII. - - - - - - - - - 77
The Dedication Saint sometimes unknown—Dedications to St. Michael—All Saints—The Blessed Virgin—St. Peter—St. Paul—St. John, Apostle and Evangelist — SS. James the Greater and the Less.

PAGE

CHAPTER IX. - - - - - - - - 89
Memorials of Founders and Dedication Inscriptions—The Reconsecration and Reconciliation of Churches.

CHAPTER X. - - - - - - - - 101
Scriptural references to Burying-places—The Catacombs—Burial in Cities and Churches prohibited by Christian Emperors—Kings and Emperors buried in the Atrium—This Privilege granted to others in the Sixth Century—Bishops, and Founders of Churches buried in Churches—Monastic Burying-places.

CHAPTER XI. - - - - - - - - 124
Churchyards in England—Burial in the North End—Anglo-Saxon Consecration—Churchyard Crosses—English Orders for the Consecration of Churchyards—Laws relating to the Consecration of Churchyards.

BIBLIOGRAPHY - - - - - - - - 159

INDICES - - - - - - - - - 160

ERRATA

Page 15, note 17, *for Ibid. read Hist. Eccl.*

Page 16, line 9, *for* St. Athanasius I *read* St. Athanasius.

Page 21, note 34, *for Mansi read* Mansi.

Page 26, line 3, *for* evade *read* invade.
line 19 and note 5, *for* Choepiscopi *read* Chorepiscopi, and Index p. 162.

Page 27, line 12, *for* we have it written *read* he have it written.

Page 29, note 11, *for* Sellar *read* Sellars.

Page 32, line 15, *for* anniverasries *read* anniversaries.

Page 39, line 17, *for* ealdomen *read* ealdermen.

Page 43, note 16, *for* Pontofical *read* Pontifical.

Page 44, line 10, *for* Zacheus *read* Zaccheus.
note 18, *for* Martene *read* Martène,
and note 6, page 69, note 12, page 71.

Page 68, note 1, *for Pontificial read Pontifical.*

Page 79, note 4, *for* Apparatione *read* Apparitione.

Page 105, line 6, *for* hypogeum *read hypogeum.*

Page 107, note 4, *for* Li e *read* Life.

Chapter I

Consecration, meaning of—Evidence for the existence of Churches during the first Three Centuries.

Consecration, in general, is an act by which a thing is separated from a common and profane to a sacred use, or by which a person or thing is dedicated to the service and worship of God by prayers, rites and ceremonies. The effect of the ceremony in the consecration of a Church,[1] performed by the Bishop as the representative of God, is to separate the building from profane and common uses, to accept it on behalf of God, and devote it to His worship as a place wherein He vouchsafes His continual presence and accepts the devotions of the faithful. The essential idea is expressed in the following paragraph:—[2]

"Anciently when Churches were furnished and adorned, it was then usual to proceed to a dedication or consecration of them; which was a thing that was sometimes performed with a

[1] J. E. Swallow, art. on "Consecration of Churches," in *The Prayer Book Dictionary*, ed. Harford and Stevenson, 1925, p. 243 says: "Strictly speaking the proper term is dedication, the word consecration being confined to such objects as sacred vessels and benediction to other objects, especially persons."

[2] Bingham, *Antiquities of the Christian Church*, Lib. viii, Cap. ix. 1 (1855, Vol. III, p. 171).

great deal of pious solemnity, and therefore it will be proper, in the next place, to make a little inquiry into the nature and circumstances of it. Now I must observe, first of all, that by the consecration of a Church, the ancients always mean the devoting or setting it apart peculiarly for divine service; but the manner and ceremony of doing this was not always exactly one and the same: therefore we are chiefly to regard the substance of the thing, which was the separation of any building from common use to a religious service. Whatever ceremony this was performed with, the first act of initiating and appropriating it to a divine use was its consecration; and therefore in allusion to this the first beginning of anything is many times called its dedication. As when Cyprian, speaking of Aurelius the Confessor, whom he had ordained a reader, says 'he dedicated his reading,'[3] he means no more but that he performed the first act of his office in the Church, which in his phrase was dedication."

It must be borne in mind, however, that no Church is immediately consecrated or dedicated to any particular saint or event, but solely to Almighty God. "Churches," says Hooker,[4] "were consecrated to none but the Lord only. The general name 'Church' doth sufficiently show this, for it doth signify nothing but the 'Lord's House.'"

[3] Ep. xxxviii. 2: Dominico legit interim nobis, id est auspicatus est pacem, dum dedicat lectionem.

[4] *Ecclesiastical Polity*, v. 13.

And St. Augustine of Hippo says: "To the saints we appoint no Churches, because they are not with us as gods, but as memorials as unto dead men, whose spirits with God are still living."[5] So also Bingham[6] writes that "the naming of a Church by the name of a saint or martyr was far from dedicating it to that saint or martyr, though it served for a memorial of him among the living, and so far was an honour to his memory, though dedicated only to God and His service." This being so, it is not properly correct to speak of a Church as being dedicated to a particular saint or event; it is a convenient way of expressing that we mean that it is dedicated to God in memory of a particular saint or event.

Before giving an account of the rite of Consecration of Churches in the early Church, we will bring together the evidence for the existence of Churches during the first three centuries. The Upper Room was the earliest Christian Church. There is a record in the fourth century which tells us how the Emperor Hadrian found it surviving the ruin that had wasted Jerusalem in the memorable siege of Titus; and how it was preserved as "a Church of God, of small and insignificant dimensions." We have it also on later authority, that when the Emperor had been converted from Paganism, the Queen-Mother of Constantine, on

[5] *De Civitate Dei*, Lib. xxii. 10.

[6] Bingham, *op. cit.*, Lib. viii. Cap. ix. 9.

her pilgrimage to the Holy City, burning with zeal for the honour of the Lord, built a magnificent Church, more worthy of its associations, enclosing in its vestibule "the Upper Room," which she learnt had been set apart for three hundred years by the Christians of that place. St. Cyril of Jerusalem refers to it in the following words: Catech. Lect. xvi. 4. "Here in Jerusalem, in the Upper Church of the Apostles . . . the Holy Ghost came down from heaven. And in truth, it is most fitting that . . . we shall speak concerning the Holy Ghost in the Upper Church." Bede also refers to the Upper Room. "The Upper Room was enclosed afterwards with a beautiful Church, founded by the holy Apostles, because in that place they had received the Holy Ghost." Some of the early Christian writers took the word "Church" in 1 Cor. xi. 22 for the place set apart for worship. Thus St. Chrysostom on 1 Cor. says: "Seest thou how he transferred the charge from the indignity offered to the poor, to the Church, that his words might make a deeper accusation, when not the poor only, but the Church likewise is insulted. For even as thou makest the Lord's Supper a private meal, so also the place again, using the Church as a house." *Cf.* St. Basil, Moralia, Reg. xxx: "That we ought not to profane sacred things by the intermixture of things intended for common purposes"—he then refers to Matt. xxi. 12, 13 and 1 Cor. xi. 22, 34.

There is an interesting passage in Tillemont[7] as regards St. Peter. "The common tradition is that St. Peter not only lodged at Pudens' house,"[8] but that he also celebrated the Divine Mysteries there; and, according to Florus, a writer of the ninth century, there consecrated the first Church in Rome, of which was afterwards made that of S. Peter ad Vincula. At least upon the 1st of August, on which day several martyrologies mention the dedication of the first Church, built and consecrated by St. Peter, Notker, another writer of the ninth century, is still more express. Tillemont adds "that though the Christians had no public Temples or Churches till after the persecution under Severus (at the close of the second century), yet they certainly had places where they met together. It is also very probable that they assembled as much as possible in the same places, which were consecrated to this purpose by the particular benediction of the Bishops. So that in this sense we may say they

[7] *Mémoires pour servir à l'histoire Ecclesiastique*, Vol. I, p. 132.

[8] There is also a like tradition of our famous countrywoman Claudia Rufina, wife to Pudens, a philosopher and senator of Rome, both saluted by St. Paul, 2 Tim. iv. 21. (See also Martial in his Epigrams, Lib. iv.; Epig. 13, Lib. xi.; Epig. 54.) And of this lady Claudia it is related that she being the hospitable entertainer of St. Peter, caused that part of her patrimony, namely, the first lodging of St. Peter at Rome, to become a Church which then acquired the title of Sancta Pudentiana. (T. Staveley, *History of the Churches in England*, 1712, p. 33.)

always had Churches." The first authority for the second century is that of Ignatius (107 A.D.), who in his Epistle ad Magnes. vii, says: "All of you meet together for prayer in one place. All of you, as one man, run to the temple of God, as to one altar, to one Jesus Christ, the High-priest of the Unbegotten God."

In another passage he says: "There was one altar to every Church; and one bishop with his presbytery and deacons."

Pius, bishop of Rome, wrote two short Epistles to Justus, bishop of Vienne in France; in the first of which, one, Euprepia, a pious matron, is said to have consigned the title of her house over to the Church, in which to celebrate divine offices; and in the other, one Pastor, a presbyter, is commended for erecting a titulus, before his death.[9]

There is abundant testimony from the third century. Tertullian, writing in the year 211

[9] Ep. i. Ad Justum: Soror Nostra Euprepia titulum domus suae pauperibus adsignauit; ubi hunc cum pauperibus nostris commorantes missas agimus. Ep. ii.: Presbyter Pastor titulum condidit et digne in domino obiit. The name of titulus seems to have been assigned to Churches built in Rome. In the Pontifical, in the life of Marcellus, it is said of him, that he appointed twenty-five tituli in Rome, for the convenience of baptising new converts. Baronius (ad Ann. 112) explains that Churches had this name given to them because they had the sign of the Cross upon them; by which sign or title they were known to belong to Christ, as things which belonged to the Emperor's Exchequer, were known to be his by an appendant veil, which had either his image or his name, by way of "title" inscribed upon it.

or 212 A.D., clearly intimates that they had Churches, when complaining against Christians, who followed the trade of idol-making for the Gentiles, only excusing themselves that they did not worship them, he says: De Idololatria vii. "All the day long shall the zeal of faith speak to this point, bewailing that a Christian shall come from idols into the Church, that he should come into the house of God, from the shop of His enemy, and lift up those hands to God the Father, which were the mothers or makers of idols." *Cf.* also De Corona Militis iii. In the *Life of Gregory of Neocaesarea* (252 A.D.), written by Gregory Nyssen, we find that he was himself a great founder and builder of Churches: the Church built by him at Neocaesarea, in Pontus (where he was bishop), was still standing in the time of his biographer. In relating the wonderful success of Gregory, in the conversion of that city, he says that "by becoming all things to all men, he had, in a short time, gained a great number of converts, through the assistance of the Divine Spirit, and that hereupon he had a strong desire to commence the building of a Temple, a place for sacred assemblies, wherein he was the more encouraged by the general forwardness he showed among the converts to contribute both their money and their best assistance to so good a work. This is that Temple, the erection whereof, this great person being resolved to undertake without any delay he laid the foundation thereof (and of his

sacerdotal, that is of his Episcopal prefecture) in the most conspicuous part of all the city."

St. Cyprian, who lived about 250 A.D., refers to Christian Churches twice, one as Dominicum, and again as Ecclesia.[10] In his work De Opere et Eleemosynis xiv, speaking of communicating at the holy altar without an offering, he says: "Thinkest thou, who art rich and worthy in the Church of Christ, that thou celebratest the Lord's sacrifice worthily, who cometh to the Lord's House (*dominicum*) without an offering?" Again, declaring against some lapsed Christians who had during persecution, sacrificed to idols, he says: Ep. lv. (al. lix.) Ad Cornel, "What then remains but that the Church (*ecclesia*) should yield to the

[10] Another name for a Church is that of basilica. This name frequently occurs in St. Ambrose, St. Augustine, St. Jerome, and other writers of the fourth and fifth centuries. Originally the basilicae, among the Romans, were the public halls of courts where the princes or magistrates sat to hear and determine causes. But at the time of the conversion of Constantine, many of these were given to the Church, and since then became a common name designated for Christian Churches. Churches built over the grave of a martyr, or called by his name to preserve the memory of him, had usually the distinguishing title of memoria or martyrium. *Cf.* St. Augustine De Civit Dei, Lib. xxii. 10. A Church which was built over the place of Martyrdom, containing an altar, both these being a memorial of the particular martyr's passion, was called Mensa, thus we have Mensa Cypriani which is mentioned by St. Augustine. Sermo cxiii. (De Diversis). Tertullian once uses the name of domus columbae, "the house of the dove," for a Church. (Contra Valentin, iii.)

Capitol, and that Priests withdrawing themselves and taking away the altar of our Lord; images and idol-gods should, together with their altars, take possession of the Sacrary, or place proper to the sacred and venerable bench of the clergy."

Dionysius, bishop of Alexandria from 248 to 265 A.D., speaks of Churches as appropriate to the service of God, resolving this question: "Whether a woman, in the time of her separation, might enter into the house of God?" (Ep. Can. II.)

We have examined the evidence for the existence of Churches during the first three centuries, we will now proceed to inquire into the antiquity of the Christian rite of the Consecration of Churches.

Chapter II

The Rites of Consecration of Churches in the Early Church—Relics—Bishop the proper Minister of Consecration.

The solemn dedication of places of worship was observed throughout the Jewish history, as in the case of the dedication of the tabernacle,[1] of Solomon's temple,[2] of the temple under Zerubbabel,[3] of the building of the temple and rebuilding of the altar when Judas Maccabeus had driven out the Syrians,[4] of the temple as restored under Herod.[5] The custom of solemnly dedicating and consecrating buildings set apart for Christian worship, like so much else in the worship and ritual of the Christian Church, is of Jewish origin.

It is not easy to determine exactly what were the rites and ceremonies in use when buildings for Christian worship were set apart for the service of God, in early times; but supposing the necessary conditions, it would seem that the celebration of the Eucharist was the only

[1] Exod. xl. 1–11.

[2] 1 Kings viii.

[3] Ezra vi. 16, 17.

[4] 1 Macc. iv.; 2 Macc. x.

[5] Josephus *Antiq. of the Jews*, Bk. xv, Cap. xi, S vi.

essential ceremony.[6] It is worth noticing in this connexion that the words *κυριακόν* and "Dominicum" are used both in Greek and Latin for the Lord's House or Temple and the Lord's Supper or Sacrifice. To quote Bishop Wordsworth,[7] "the Eucharist is, in fact, the most distinctly Christian rite, that which proves a Church to be a Church. The Baptistry or Font may be and often is outside; but the holy Table can be nowhere but in the most prominent place of the Sanctuary." Dr. Frere,[8] speaking of the consecration of Churches, says: "In the earliest days when first a building was set apart for Divine worship, it was considered that in the celebration of the Holy Mysteries there was in itself sufficient consecration; the custom no doubt grew up first in the primitive era of obscurity and persecution, and the theory only followed after. As soon as there was formulated any idea of a consecration at all, as a solemn and final setting

[6] There is no doubt that when the Bishops in the Church of England began to consecrate Churches in the reign of King James I, they generally accepted the pre-reformation tradition on this point by making a celebration of the Holy Communion an integral part of the rite. It is found in the form used by Bp. Barlow of Lincoln in 1610, Bp. Andrewes in 1620, Bp. Laud of London on several occasions, 1630–32, Bp. White of Ely at Peterhouse in 1632, Bp. Cosin of Durham, after Restoration 1665, and Irish forms from 1666 onwards. (Quoted Bp. Wordsworth, "On the Rites of Consecration of Churches" (*Ch. Hist. Soc.*, LII), 1899, p. 8.

[7] *Ibid.*, p. 6.

[8] Pontifical Services (*Alcuin Club Collections*, III), p. 2.

apart of the place and building from profane use and dedication to Holy worship, it was held to be ratified by the celebration of the Eucharist. Meanwhile the veneration for Martyrs and their bodies, which arose very naturally in a time of persecution, led to the veneration of the places where they were martyred or buried: altars were erected over the spot, that at least the anniversary of the 'birthday' might be observed by a celebration of the Holy Mysteries."

In the reign of Constantine a great number of Churches were built, Eusebius[9] speaks of the dedication of Churches rebuilt after the Diocletian persecution: "After this was seen the sight which had been desired and prayed for by us all; feasts of dedication in the cities and consecrations of the newly built houses of prayer took place, bishops assembled, foreigners came together from abroad, mutual love was exhibited between people and people, the members of Christ's body were united in complete harmony."

The first dated record of the dedication of a Christian Church is that of the Church at Tyre by Paulinus, bishop of Tyre in 314 A.D., who preached the sermon which has been preserved at length by Eusebius.[10] It seems to have been the custom to preach sermons at the Consecration of a Church. There is one extant by St.

[9] *Hist. Eccl.*, Lib. x. 3.

[10] *Ibid.*, Lib. x. 4.

Ambrose De Dedicatione Basilicae,[11] from the text in Luke vii. 5. Gaudentius, bishop of Brescia in Italy early in the fifth century, has left sermons, Die Dedicationis basilicae sanctorum quadraginta martyrum.[12] St. Augustine's works contain sermons of the same class —Sermones cccxxxvi–cccxxxviii, and in App. Sermones ccxxix–ccxxxi, which are attributed to Caesarius Arlatensis.

We learn from Eusebius[13] that the consecrations which took place in the reign of Constantine were accompanied by a celebration of the Holy Communion and a sermon, special prayers and thanksgiving: "And there was one energy of the Divine Spirit pervading all the members, and one soul in all, and the same eagerness of faith, and one hymn from all in praise of the Deity. Yea, and perfect services were conducted by the prelates, the sacred rites being solemnised, and the majestic institutions of the Church observed, here with the singing of psalms and with the reading of the words committed to us by God, and these with the performance of divine and majestic services; and the mysterious symbols of the Saviour's passion were dispensed. At the same time people of every age, both male and female, with all the power of the mind gave honour unto God, the author of their benefits, in prayers and thanksgiving, with a joyful mind and soul.

[11] Sermo lxiii; Migne P.L. xvii. 731.

[12] Sermo xvii; Migne P.L. xv. 959.

[13] *Hist. Eccl.*, Lib. x, 3.

And everyone of the bishops present, each to the best of his ability delivered panegyric orations, adding lustre to the assembly."

Constantine undertook to build a magnificent Church over the Holy Sepulchre at Jerusalem, called the "Martyrium," of which the beauty and the various parts of the building are described by Eusebius.[14] When all was ready the Church was consecrated on September 14th, in a full synod of all the bishops of the East, whom Constantine called first to Tyre, and then to Jerusalem in 335 A.D., for this purpose as Eusebius relates. In his description of the dedication of this Church at Jerusalem, Eusebius[15] tells us that there were various discourses delivered by the bishops. There was a celebration of the Holy Communion, "the Mystical Service" or "the bloodless sacrifice," as he calls it. Prayers were offered for the peace of the world—the Church—a blessing for the Emperor and his children.

The passage runs as follows:—

"Meantime the festival derived additional

[14] *Life of Constantine*, Lib. iii. 25–40. Another Church called the Anastasis or Sanctuary of the Resurrection was built by the Emperor and consecrated on the same day. It was in these Churches that St. Cyril of Jerusalem delivered about the year 347 A.D., during his priesthood, his famous Catechetical Lectures. See *The Catechetical Lectures of St. Cyril*, Lib. of Fathers, 1838. Ed. J. H. Newman, Introd., p. xxiv.

[15] *Ibid.*, Lib. iv. 43. *Cf.* on the Synod of Tyre (held 335 A.D.). Hefele, *Hist. of Councils* II (1876), 17–26, and Athanasius, Apol. Contr. Arianos, lxxxiv.

lustre both from the prayers and discourses of the ministers of God, some of whom extolled the pious Emperor's willing devotion to the Saviour of mankind, and dilated on the magnificence of the edifice which he had raised to his memory. Others afforded as it were, an intellectual feast to the ears of all present, by public disquisitions on the sacred doctrines of our religion. Others interpreted passages of holy Scripture, and unfolded their hidden meaning; while such as were unequal to these efforts presented a bloodless sacrifice and mystical service to God in the prayers which were offered for general peace, for the Church of God, for the Emperor himself as the instrumental cause of so many blessings, and for his pious sons. I myself too, unworthy as I was of such a privilege, pronounced various public orations in honour of this solemnity, wherein I partly explained by a written description the details of the imperial edifice, and partly endeavoured to gather from the prophetic visions apt illustrations of the symbols it displayed. Thus joyfully was the festival of dedication celebrated in the thirtieth year of our Emperor's reign."

Theodoret[16] tells us that many Churches of Constantine were dedicated by the assembled bishops during his reign. Socrates[17] observes that the Council of Antioch, 341 A.D. was summoned in order to dedicate the famous

[16] *Hist. Eccl.*, I, 31.

[17] *Ibid.*, II, 8.

Church there called "Dominicum Aureum"—"The Golden Church" so-called on account of its richness and beauty. This Church was begun by Constantine and finished by his son Constantius. Ninety-seven bishops were present at the dedication ceremony on the invitation of Eusebius of Nicomedia, who had usurped the see of Constantinople.[18]

St. Athanasius I (355 A.D.) speaks of a Church in which he celebrated the Holy Eucharist before it had been consecrated. The Church in question was called the "Great Church,"[19] and was built in the Caesareum.[20] It was begun by Gregory, finished by George, burnt under Julian, rebuilt by Athanasius with the permission and at the expense of Constantius.[21] St. Athanasius[22] prays that the Emperor Constantine may live to see it consecrated, and celebrate the ceremonies, a solemnity esteemed so necessary in these early times that the

[18] Socrates, *Hist. Eccl.*, II, 8; Sozomen, *Hist. Eccl.*, III, 5.

[19] *Apology to the Emperor Constantine*, xiv.

[20] The Caesareum was the royal quarter at Alexandria. Athanasius, *Hist. Arian.*, lxxiv: "Did not the Arians and the Gentiles offer those sacrifices in the Great Church in the Caesareum, and utter their blasphemies against Christ as by His command?" There was a magnificent Temple dedicated to Augustus, as ἐπιβατήριος, on the harbour of Alexandria, Philon. *Legat. ad Caium*, pp. 1013–4. Ed. 1691, and called the Caesareum. It was near the Emperor's palace. See *Acad. des Inscript.*, Vol. IX, p. 416.

[21] Tillemont, *Mémoires pour servir à l'Histoire Ecclesiastique*. Paris, 1702. Vol. VIII, pp. 148, 149.

[22] *Apology to the Emperor Constantine*, Chs. xiv–xviii.

Arians charged it as a grievous crime against Athanasius that he "celebrated the holy mysteries in the great Church before it was consecrated," for which he humbly apologises to the angry Emperor; urging that "indeed he did not celebrate the dedication of this Church, which he could not do without the order from the Emperor"; that he confesses that "he did celebrate the divine mysteries before its consecration": and he excuses himself on account of the great concourse of people that came to Alexandria upon Easter-day.

About the year 358 A.D. St. Basil called together many of the neighbouring bishops to consecrate the Church which he had built at Ancyra.[23]

A synod of bishops assembled at the dedication of the Church of St. Sophia in Constantinople, 360 A.D.[24] Eudoxius had lately been inaugurated as Archbishop. He "made sacred prayers." "It was consecrated with prayers and votive offerings."[25] Ciampini[26] gives a summary of the dedication of this celebrated Church from the *Alexandrian Chronicle*.

Gregory, bishop of Nazianzen (376 A.D.) in an oration[27] on the consecration of a new Church

[23] Sozomen, *Eccl. Hist.*, IV, 13.

[24] Socrates, *Eccl. Hist.*, II, 39.

[25] Nicephorus, *Hist. Eccl.*, VIII, 26.

[26] De Aedif. Constantini, pp. 165 sqq.

[27] Orat. xliii. In Novam Dominicam.

says: "That it was an old law, and very excellently constituted, to do honours to Churches by the feasts of their dedications."

St. Ambrose of Milan (340–397 A.D.), gives us a specimen of a special dedication prayer: "I beseech thee, now, O Lord let thine eye be continually upon this house, upon this altar, which is now dedicated unto thee; upon these spiritual stones, in everyone of which a sensible temple is consecrated unto thee; let the prayers of thy servants, which are poured out in this place, be always accepted by thy Divine mercy. Let every sacrifice that is offered in this temple with a pure faith and a pious zeal, be unto thee a sweet-smelling savour of sanctification. And when thou lookest upon that sacrifice of salvation which taketh away the sins of the world, have respect to these oblations of charity, and defend them by thy continual help, that they may be sweet and acceptable offerings unto thee, and pleasing unto Christ the Lord. Vouchsafe to keep their whole spirit, and body, without blame, unto the day of thy Son Jesus Christ our Lord. Amen."[28]

The vigil kept the night preceding the dedication is mentioned by St. Ambrose, Ep. xxii. 2: "We arranged all the bones in order, and carried them when evening set in to the Basilica of Faustus, where we kept vigils throughout the night . . . the following day we transferred them to the Basilica which they call Ambrosian."

[28] Exhort. ad Virgines (in fine).

The custom of lighting twelve candles is alluded to in the Pseudo-Augustine Sermo cccxxxviii. In Dedic. Eccles. "This lesson occurs suitably, when the candelabra are blessed, that he who works is as a light placed on a candlestick." The lesson being taken from Matt. v. 15.

The Early Christians paid great observance to the remains or relics of the martyrs and saints. Sometimes the festival of the dedication was associated with the translation of the relics of the saint, that is, with his taking possession of the monument which he was henceforward to occupy. Thus the Basilica Romana[29] of Milan, was dedicated by St. Ambrose with the relics of St. Peter and St. Paul, which were brought from Rome. This dedication was prior to the year 386 A.D.[30]

St. Ambrose in the letter to his sister Marcellina, relates that when he had purposed to dedicate the New Church at Milan, many persons began to ask him if he would consecrate it in the same manner as he had previously done in the instance of the Roman Basilica—Ep. xxii: "After the consecration of a Church, many began to interrupt me as it were with one voice, saying: consecrate this Church as you did the Roman Basilica. 'I will do so,' I replied, 'if I find any relics of Martyrs'."

[29] It was probably called "Romana" from being near the Porta Romana.

[30] Ambr., Ep. xxii; *Cf.* Paulinus Vita Ambr., xxxiii.

On excavating near the sepulchre of SS. Nabor and Felix, he discovered the bodies of SS. Gervasius and Protasius.

St. Paulinus of Nola[31] (353–431), on learning the ardent desire of his particular friend Severus, to obtain some relics for the consecration of the Church which he was then employed in building, addressed a letter to him on the subject, and assured him that if he had but the smallest fragment of relics more than was necessary for the consecration of his own Church, at that time on the point of being finished; he would have gladly sent it to him; as it was beyond his power to present him with any remains of the Martyrs, he would however, send him some of the true Cross, a particle of which he had procured as a present from the bishop of Jerusalem. Though but an atom of a tiny morsel, yet St. Paulinus tells Severus it will be to him a present safeguard, and the pledge of his eternal day. The use of relics was at first peculiar to Rome. The custom then spread to the African Church, for we find that the Fifth Council of Carthage, 401 A.D., Canon xiv, decreed that the altars scattered over the country, and by the way-sides that were constituted just like the memorials of the martyrs, in which neither the body, nor any relics of the martyrs could be proved to be deposited, should if it were possible, be overturned by the bishop, who presided over those

[31] Ep. xi. Ad Severum.

districts.[32] Later it was extended and made obligatory to be placed in all Churches by the Second Council of Nicaea, held in 787 A.D., Canon vii. The first public record giving an account of the consecration of altars as distinct from Churches is in the Council of Agde, Canon xiv, held in 506 A.D., and here we find the new ceremony of Chrism added to the episcopal benediction. A few years later we find a like decree in the Council of Epaone, 517 A.D., Canon xxvi: "No altars but such as were made of stone, should be consecrated with the infusion of Chrism upon them." The use of both holy water and of Chrism is attributed to St. Columbanus, who died in 615 A.D.[33] At an early date the right to consecrate a new Church building was reserved to the bishop.

The Second Council of Braga, 563 A.D. forbids the priest to bless Chrism, Churches or altars, and states that canons of old forbade it likewise.[34] This seems clearly to prove that some priests had blessed all three.

Moreover, this power of the bishop to consecrate a Church was limited to his own diocese.

[32] Gregory of Tours (538–593 A.D.) often mentions the placing of relics in the altar at the time of consecration, *e.g.* De Gloria Martyrum li; De passione, virtutibus et gloria sancti Juliani, xxxiv; Vitae Patrum Migne P.L., lxxi. Coll., 753, 820, 1049.

[33] Walafrid Strabo Vita S. Galli, Cap. vi.

[34] Can. xix Item placuit, si quis presbyter, post hoc interdictum, ausus fuerit chrisma benedicere, aut ecclesiam, aut altarium consecrare, a suo officio deponatur: Nam et antiqui hoc canones vetuerunt. *Mansi Concilia*, Vol. VI, 441.

In a letter of Gelasius I,[35] a bishop is instructed to make sure that the basilica that he is asked to consecrate is within his diocese; as if it would not be allowed to him to consecrate outside his own jurisdiction. This rule is insisted on by the First Council of Orange, Canon x held in 441 A.D., where it forbids a bishop, who builds a Church himself, at his own expense in another diocese, to consecrate it, the bishop in whose diocese the Church is erected, performs the ceremony.

The Third Council of Orleans, Canon xv., held in 538 A.D., and others, have similar decrees. This law seems to have been followed closely in England in the seventeenth century. "In nearly every case when a strange bishop performs consecration he produces before he enters upon the business of consecration a commission from the bishop of the diocese empowering him to act; or, if the see be void, the Archbishop of the province issues a commission, as at Serjeant's Inn and elsewhere; or, he comes in person, as at Dulwich. This is the law of the Church of England according to Ayliffe."[36]

> "And as a Bishop cannot ordain or admit a foreign Clerk to a Living without the Leave or Licence of his proper Bishop; so neither can he consecrate a Church out of

[35] Ep. xxxiv. The letter is dated 495–496 A.D.

[36] J. Wickham Legg, "English Orders for Consecrating Churches," *Henry Bradshaw Society*, Vol. XLI, p. xxxiv.

his own Diocese, or do any other Episcopal Act without Leave had and obtain'd. But if he has consecrated a Church, or done any other Episcopal Act (as aforesaid) relating to his Order, such Act is valid, though he may be punished for it."[37]

However, in the Middle Ages this rule does not seem to have been always observed by English bishops. It is related by Eadmer in his *Life of St. Anselm*, that when the Archbishop was in exile at St. Omer, he consecrated an altar in honour of St. Lawrence at the request of certain friends and canons: and after this he was induced to confirm a multitude, both of children and of grown-up men and women, as no bishop had been in the place for many years.[38]

"The continued absence of a bishop was then considered by St. Anselm a permission to perform Episcopal Acts in a diocese outside his own diocese and province. The consecration of the Church at Meltham, in Yorkshire, may be an illustration of this. The Archbishop of York, Dr. John Williams, had

[37] John Ayliffe, *Parergon*, London, 1726, p. 125.

[38] Interea rogatu amicorum et Canonicorum altare unum apud St. Audomarum consecravit. Quo facto, venerunt ad eum honorati quidam de indigenis viri, flexis genibus obsecrantes quatenus filios eorum per impositionem manus suae sacri Chrismatis unctione signaret . . . plures siquidem anni apud eos transierant, in quibus nullus Episcoporum illic fuerat tali officio passus occupari. Bollandist Acta Sanctorum, April 21, Antv., 1675. Vol. II, p. 885. See also p. 912. Quoted H.B.S., Vol. XLI, p. xxxv.

died on Lady Day, 1650; the see was therefore void; and there appeared only a very remote possibility of an election of a new Archbishop of York at the time when Dr. Tilson, driven from his see at Elphin, in the province of Connaught, was asked to consecrate a new Church at Meltham, in the York diocese, and to ordain clerks. In the great necessity of the Church of England at that time, the action of Dr. Tilson cannot be looked upon as an invasion of the rights of the Church of York, any more than the action of St. Anselm was an invasion of the rights of a Gaulish divine."[39]

[39] H.B.S., Vol. XLI, p. xxxv.

Chapter III

Canons and decrees of Councils relating to the Consecration of Churches—Anniversary of Dedication Festivals.

At an early period we find a decree of two popes, namely, Evaristus, 96 A.D. and Hyginus, 138 A.D.: "All basilicas (apparently Churches of all kinds) must always be consecrated with the celebration of the mass."[1] These canons are attributed no doubt falsely to those two early popes; probably, however, they embody ancient tradition.[2] Of similar effect is the prohibition sometimes ascribed to Pope Sylvester (324 A.D.): "No Presbyter is allowed to celebrate the Mass, except in places which have been consecrated by the bishop." The First Council of Orange, Canon x, held in 441 A.D. forbids a bishop, who builds a Church himself, at his own expense, in another bishop's diocese, to assume to himself the consecration of it, but to leave that to the bishop in whose territory the Church is erected. The Second Council of Arles, Canon xxxvii, held in 451 A.D., the Third Council of Orleans, and others have

[1] See Buchardus III decret 27, 21, or from Evaristus A.D. 96 and Gratian de Consec. dist. 1, C. 3, as from Hyginus A.D. 138. Quoted Bp. Wordsworth "On the Rite of Consecration of Churches," p. 6.

[2] Duchesne, *Christian Worship*, 1919, p. 404.

similar decrees. In the Decrees of Gelasius, bishop of Rome (492 A.D.), it is enjoined "that no bishop evade what belongs to another without the just direction of the Apostolical sees nor dare to consecrate a new Church without a precept, according to custom." Pope Vigilius, in his second letter to Eutherius (538 A.D.), says that in his opinion,[3] "A Church must not be consecrated anew which is rebuilt upon the same foundation, but that it is sufficient to celebrate Mass therein." In the Council of Caesar-Augusta (592 A.D.) it is advanced that "if Arian bishops, who are converted shall consecrate Churches, before they have received the benediction, they shall be consecrated anew by a Catholic Bishop."[4] In 619 A.D. the Second Council of Seville, Canon vii, declares that it is not lawful for Presbyters or Choepiscop:[5] "to bless a Church or to consecrate altars." The Second Council of Nicaea, 787 A.D., Canon vii, orders that no bishop should consecrate any Church or altar, on pain of deposition, unless relics were placed under it.

In the Capitulary of Charlemagne at Frankfurt, in 794 A.D., it is decreed "That Churches being consecrated, cannot be sold to profane

[3] Gratian, 1 Cap. 15; *cf.* Cap. 12. Quoted Bp. Wordsworth; *op. cit.*, p. 7.

[4] See Dupin, Vol. V, p. 160. Cent. 6th.

[5] *Choepiscopi* (Country bishops) were a kind of suffragan bishop to assist the town bishops in the remoter parts of their diocese. They continued in use from the end of the third till the ninth century, when they were abolished.

use." And in another Capitulary, in 801 A.D., it is expressly enjoined, "That Priests shall not celebrate the Mass but in consecrated Churches." At the celebrated Synod of Cealchythe,[6] over which Wulfred, the Archbishop presided (816 A.D.), we find the following decree, Canon ii.: "When a Church is built, let it be consecrated by the Bishop of its own diocese; let the water be sprinkled by himself, and all things accomplished in order, according to the ministerial books. And we charge every bishop, that we have it written on the walls of the oratory, or on a table, as also on the altars, to what saints both of them are dedicated." The Third Canon of the Council of Worms held in 866 A.D. decrees "That a bishop shall not require any present for the consecration of Churches."[7]

When a new Church is erected, it may not be consecrated without a competent endowment. Thus the Second Council of Braga held in 572 A.D. Canon v.: Unusquisque Episcoporum meminerit, ut non prius dedicet Ecclesiam, nisi antea dotem Basilicae, et obsequium ipsius, per donationem chartulae confirmatum, accipiat. And in England to the same purpose at the Council of London 1102, Canon xvi.: Ne Ecclesia sacretur, donec provideantur necessaria et Presbytero et Ecclesiae.

[6] Chelsea.

[7] So also the Second Council of Chalons, Can. xvi, 579 A.D., and earlier in the Third Council of Braga in Spain, Can. v, held in 572 A.D.

And the Canon-Law goes further; requiring the endowment to be made before consecration, but even to be ascertained and exhibited before they begin to build the Church.[8]

"This endowment of old Churches was commonly made by the Lord of the Manor, by an allotment of the manse and glebe; and other persons also at the time of dedication often contributed small portions of land, which accounts for the fact that in many parishes, the glebe is not only distant from the manor, but in remote and divided parcels.

If, however, the Church is a new Church substituted for an old Church, and the endowments of the old Church are transferred under the hereinafter-mentioned provisions, this may be sufficient satisfaction to this rule."[9]

We will now proceed to discuss briefly the Anniversary Days of Dedication Festivals. This observance arose contemporaneously with the custom of dedication of Churches. It was quite natural that an epoch so intimately connected with the religious life of the congregation should not be allowed to drop into oblivion. Gregory, bishop of Nazianzen (376 A.D.) refers to these anniversary festivals in an oration on the Consecration of a New Church,[10]

[8] Bp. Gibson, *Codex Juris Ecclesiastici*, Vol. I, 1761, p. 189.

[9] A. T. Lawrence and R. S. Cripps, *The Law Relating to the Church and Clergy*, 1921, p. 369. See *Re* St. Mary, Bishopstoke (1909). 26 T.L.R., 86, and Sedgewick *v.* Bourne (1920), 2 K.B. 267.

[10] Orat. xliii. In Novam Dominicam.

he says: "That it was an old law, and very excellently constituted, to do honour to Churches by the feasts of their dedication; and that not for once only, but upon the annual return of the same day of their consecration; but otherwise such remarkable transactions might be forgotten in a long period of time, and be at last quite buried in the grave of oblivion."

The earliest instance and record of the observance of such anniversaries is in the case of the two principal Churches in Jerusalem,[11] the great Martyrium and the Anastasis, erected and consecrated by Constantine the Great in 335 A.D. In memory of this great event, a yearly festival was held for eight days at Jerusalem, attended by immense crowds not of the citizens only, but of strangers from all parts. Sozomen[12] says: "The temple called the 'great Martyrium' which was built in the place of the skull at Jerusalem, was completed about the thirtieth year of the reign of Constantine. . . . Since that period the anniversary of the consecration has been celebrated with great pomp by the Church of Jerusalem: the festival continues eight days, initiation by baptism is

[11] It was in the Anastasis that the daily offices were said, but the Mass on Sunday took place in the Martyrium (Duchesne, *Christian Worship*, 1919, p. 491). The Basilica of the Anastasis was destroyed in 641 A.D. by Chosroes II, King of Persia. Eucherius, writing about 427–440 A.D. mentions the Martyrium, Golgotha and the Anastasis. Bede, *Eccl. Hist.*, Lib. v, 16. Ed. A. M. Sellar, 1907, p. 340, Note 1.

[12] *Hist. Eccl.*, II, 26.

administered, and people from every region under the sun resort to Jerusalem during this festival, and visit the sacred places."

In a document called the Pilgrimage of Etheria (Silvia) written about 385 A.D.,[13] we have an account of the Dedication Feast of Jerusalem. This adventurous lady, to whom the name of "Etheria" or "Silva" has been attached, was an abbess of a Spanish convent, and visited the holy places of Palestine, in order to learn and to report to her friends at home about the scenes of our Saviour's earthly life. Etheria was present at the feast of the Dedication at Jerusalem, and has left us an interesting description of it. "These are called the days of Dedication when the holy Church which is in Golgotha, and which they call the Martyrium, was consecrated to God; the holy Church also which is at the Anastasis, that is, in the place where the Lord rose after His Passion, was consecrated to God on that day. The dedication of these holy Churches is therefore celebrated with the highest honour, and also because the Cross of the Lord was found on this same day.[14] And it was so

[13] This document of great importance was discovered in 1887 by Signor I. F. Gamurrini in a MS. at Arezzo, and published by him in *Bibliotheca dell'Accademia storiio diretto*, Vol. IV, Rome, 1887, and in the *Studie documenti di storia e diretto*, Ap. to Sept. 1888. There is an English translation by J. H. Bernard in the *Palestine Pilgrims' Text Society*, London, 1871.

[14] 14 September—the Holy Cross was found by the Empress Helena.

ordered that, when the holy Churches above-mentioned were consecrated, that should also be the day when the Cross of the Lord had been found, in order that the whole celebration should be made together, with all rejoicing, on the self-same day. Moreover, it appears from the Holy Scriptures that this is also the day of Dedication, when holy Solomon, having finished the House of God which he had built, stood before the Altar of God and prayed, as it is written in the book of Chroncicles. So when the days of Dedication are come, they are kept eight days. And people begin to assemble from all parts many days before; not only monks and Apectatitae from various provinces, from Mesopotamia and Syria, from Egypt and the Thebaid (where there are very many monks) and from every different place and province—for there is none who does not turn his steps to Jerusalem on that day for such rejoicing and for such high days—but lay people too in like manner, both men and women with faithful minds, gather together in Jerusalem from every province on these days, for the sake of the holy day.

"And the bishops, even when they have been few, are present to the number of forty or fifty in Jerusalem on these days, and with them come many of their clergy. But why should I say more? for he who on these days has not been present at so solemn a feast thinks that he has committed a very great sin, unless some necessity, which keeps a man back from

carrying out a good resolution, has hindered him. Now on these days of the Dedication the adornment of all the Churches is the same now as at Easter and at Epiphany, the procession is made in the several holy places as at Easter and at Epiphany. For on the first and second day it is in Eleona, that is in the Church which is on that mount whence the Lord ascended into heaven after His Passion, and in this Church is the cave wherein the Lord used to teach His Apostles. But on the fourth day . . . . ."[15]

Two centuries later it was laid down by Felix IV, 530 A.D. as a law of the Church that anniverâsries of Dedication should be solemnly observed for eight days.[16] The example of Christ attending the Feast of Dedication (John x. 22) and of Solomon feasting the people for eight days at the Dedication of the Temple (1 Kings viii. 65, 66), were adduced as authorities for this observance. In England their observance occurs at an early date. In the Laws of Edward the Confessor, made in 1049 Leges Ecclesiasticae ii. De Temporibus et diebus Pacis Regis: Item in parochiis, in quibus dedicationis dies obsecratur. When the Dedication Feast

[15] This translation is taken from Duchesne, *Christian Worship*, 1919, pp. 570–1. For the Latin text, see *St. Silviae Peregrinatio Corpus Scriptorum Ecclesiasticorum Latinorum*, Vol. XXXIX, Vienna, 1898 (Ed. M. Paul Geyer).

[16] Epist. ad Episcopos. Labbe Concil. iv, 1655.

happened to be at an inconvenient season, as in seed time or harvest, it became usual to transfer it to the most vacant time of the year, about Michaelmas, when the harvest was gathered in. An injunction of Henry VIII, 1536 A.D., required that "the Feast of Dedication of the Church shall in all places throughout this realm be celebrated and kept on the first Sunday of the month of October for ever, and upon none other day."[17] Hence in many Churches, by length of time, St. Michael obtained the reputation of the titular saint; more Churches being supposed to be dedicated to him than to any other saint in the Calendar.[18]

In the Episcopal registers many licences are entered for altering the Dedication Feast of Churches, the explanations given shew that either the work or the weather of the seasons rendered the days originally appointed, inconvenient for their celebration. St. Michael's day was the Feast of Dedication at Lamberhurst Church in Kent. At this time of the year the overflowing of the river was common: it was on that account transferred by the bishop of Rochester to the Tuesday following relict Sunday, i.e. to the Sunday fortnight after Midsummer day.[19] As the Feast of

[17] Wilkins, *Concilia*, III, 823.

[18] See Nicholson and Burn, *Hist. and Antiquities of Westmorland and Cumberland*, 1777, II, 386.

[19] *Registrum Roffense*, p. 459. Quoted *Archæologia*, Vol. II, 253.

Dedication of Mereworth Church was celebrated on the fourth of June, the movable feasts of Pentecost, etc., prevented a due celebration of it, therefore it was well removed to the Monday next after the feast of the Exaltation of the Holy Cross.[20] St. Lombard's day (Aug. 15), the Feast of the Dedication of Ryersh Church falling frequently in the Easter days, and also in harvest time, the bishop ordered that it should be observed on the translation of St. Martin in the summer, which was July 4.[21] On 11 August, 1410, the Dedication Feast of Parish Church of Swine was translated from August 7 (by reason of harvest time) to the Sunday next before the feast of St. Margaret the Virgin and Martyr, and there to be celebrated every year with great solemnity.[22]

[20] *Ibid.*, p. 496. Quoted *Archæologia*, Vol. II, 253.

[21] Not June 4, as by error in *Reg. Roff.*, p. 598. Quoted *Archæologia*, Vol. II, 254.

[22] T. Thompson, *History of the Church and Priory of Swine in Holderness*, 1824, p. 45.

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Chapter IV

Consecrations among the Anglo-Saxons—Relics—the Eucharist.

Gregory the Great, writing to Mellitus[1] when proceeding to join Augustine in England says: "To his most beloved son, the abbot Mellitus; Gregory, the servant of the servants of God. We have been much concerned, since the departure of our people that are with you, because we have received no account of the success of your journey. Howbeit, when Almighty God has led you to the most reverend Bishop Augustine, our brother, tell him what I have long been considering in my own mind concerning the matter of the English people; to wit, that the temples of the idols in that nation ought not to be destroyed; but let the idols that are in them be destroyed; let water be consecrated and sprinkled in the said temples, let altars be erected and relics placed there. For if these temples are well built, it is requisite that they be converted from the worship of devils to the service of the true God; that the nation, seeing that their temples are not destroyed, may remove error from their hearts, and knowing and adoring the true God, may the more freely

[1] Greg. Mag. Ep. ad Mellitum. Haddan and Stubbs, III, p. 37; Bede, *Hist. Eccl.*, I, 30. Mellitus was consecrated Bishop of London in 604, and succeeded Laurentius in the see of Canterbury in 619 A.D.

resort to the places to which they have been accustomed. And because they are used to slaughter many oxen in sacrifice to devils, some solemnity must be given them in exchange for this, as that on the day of dedication, or the nativities of the holy martyrs, whose relics are there deposited, they should build themselves huts of the boughs of trees about these Churches which have been turned to that use from being temples, and celebrate the solemnity with religious feasting, and no more offer animals to the Devil, but kill cattle and glorify God in their feast, and return thanks to the Giver of all things for their abundance; to the end that, whilst some outward gratifications are retained, they may the more easily consent to the inward joys."

St. Augustine consecrated the Church of our Saviour in 603 A.D.[2] and he built the Monastery of St. Peter and St. Paul, afterwards called St. Augustine's Abbey. Bede[3] says: "Augustine having had his episcopal see granted him in the royal city, as has been said, recovered therein,

[2] The Cathedral: Christchurch Canterbury; but the original structure was destroyed by fire about 1067. It was rebuilt by Lanfranc, and enlarged under his successor, St. Anselm. Prior Conrad finished and decorated the Church, and the Church was dedicated in 1130. The choir was again burnt down in 1174, but at once rebuilt. It was completed in 1184. A new nave and transept were built between 1378 and 1410, and the great central tower was carried up to its present height by the end of the fifteenth century.

[3] *Hist. Eccl.*, I, 33.

with the support of the king, a Church, which he was informed had been built of old by the faithful among the Romans, and consecrated it in the name of the Holy Saviour, our Divine Lord Jesus Christ, and there established a residence for himself and all his successors. He also built a monastery not far from the city to the eastward, in which by his advice, Ethelbert erected from the foundation the Church of the blessed Apostles, Peter and Paul, and enriched it with divers gifts; wherein the bodies of the same Augustine, and of all the bishops of Canterbury, and of the kings of Kent might be buried. Nevertheless, it was not Augustine himself who consecrated that Church, but Laurentius, his successor."

A detailed account is given of the consecration of the Church of Ripon by St. Wilfrid about the year 670 A.D. in his life by Eddius Stephanus:[4]

"For in Ripon he built and completed from the foundations in the earth to the roof, a Church of dressed stone, supported by various columns[5] and side aisles. Afterwards when the building had been finished, he invited to the day of its dedication the two most Christian kings and brothers, Eegfrith and Aelfwini,

[4] *The Life of Bishop Wilfrid* by Eddius Stephanus, Chap. xvii. Ed. B. Colgrave, Cambridge, 1927.

[5] Freeman thinks that the columns were probably like those in the basilicas of Ravenna, the spoil of earlier buildings —*Norman Conquest*, V, 610. Such as may perhaps have come from the neighbouring Isurium (Aldborough).

together with the abbots, the reeves and sub-kings, dignitaries of every kind gathered together; like Solomon the wise, they consecrated the house and dedicated it to the Lord in honour of St. Peter[6] the chief of the Apostles, to assist the prayers of the people in it. The altar also with its bases they dedicated to the Lord and vested it in purple woven with gold; the people shared in the work, and then all was completed in a canonical manner.

"Then St. Wilfrid the bishop stood in front of the altar, and, turning to the people, in the presence of the kings, read out clearly a list of the consecrated places in various parts which the British clergy had deserted when fleeing from the hostile sword wielded by the warriors of our own nation. . . . Then, when the sermon was over, the king started upon a great feast lasting for three days and three nights, rejoicing amid all their people, showing magnanimity towards their enemies and humility towards the servants of God. Our holy bishop also provided for the adornment of the house of God, among other treasures, a marvel of beauty hitherto unheard of in our times. For he had ordered, for the good of his soul, the four gospels to be written out in letters of finest gold on purpled parchment and illuminated.[7] He

[6] The dedication appears to have been the usual dedication to St. Peter and St. Paul. See *Mem. of Ripon*, II, 162 (Surtees Soc., Vol. LXXVIII).

[7] The famous Codex Argenteus, containing the Gothic Gospels as translated by Ulphilas, and the celebrated Gallican

also ordered jewellers to construct for the books a case all made of purest gold and set with most precious gems; all these things and others besides are preserved in our Church until these times as a witness to his blessed memory; here, too, his remains rest, and duly without any intermission, his name is remembered in prayer."[8]

King Offa is said to have built a nunnery at Winchcombe in Gloucestershire, in the year 787 A.D. in place of which Kenulph, King of the Mercians began to build a great monastery in 798 A.D. The Church was dedicated in 811 A.D., with much splendour by Wilfrid, Archbishop of York, in the presence of Sired, king of East Anglia, Cuthred, king of Kent, thirteen bishops, ten ealdomen, and a great concourse of people. At the conclusion of the ceremony Kenulph is said to have released at the high altar the king of Kent, whom he had lately taken prisoner.[9] This was followed by a royal distribution of presents, consisting of vessels of gold and silver, and garments, and the fleetest horses: to those who possessed no

Psalter in the Abbey of St. Germain-des-Prés, both MSS. of the fifth or sixth century are written in letters of silver and gold on purple vellum. For a full discussion on the subject, see Sir E. Maunde Thompson's *Handbook of Greek and Latin Palaeography*, pp. 40 sqq.

[8] With this compare Prior Richard's description of the Churches he built at Hexham—*Priory of Hexham*, I, 10–15 (Surtees Society, Vol. XLIV.)

[9] So Matthew of Paris. Quoted Dugdale, *Monasticon Anglicanum* (1846), II, p. 297.

land the King gave a pound of silver; to each priest a mark of gold; to every monk a shilling; and a small sum was given to the people. This stately Abbey was dedicated to St. Mary the Virgin.[10]

At its first foundation no fewer than three hundred monks were maintained.[11] In process of time this monastery came into the possession of seculars, or otherwise was about wholly decayed, when in 985, Oswald, bishop of Worcester, reformed the discipline and recovered the lands of this religious house, which appears then, or subsequently to have been dedicated to St. Kenelm (the son of Kenulph), as well as to the Virgin Mary.[12]

The placing of saints' relics under the altar at the consecration of a Church seems to have found an important part of the Anglo-Saxon ritual. The deposition of relics at the consecration of a Church was at first peculiar to the Roman Church. The Anglo-Saxons' respect for relics had been taught them by those from whom they first heard of Christianity, and had learned to believe in it; and besides sacred garments and hallowed chalices, and copies of the Liturgy, Gregory the Great did not forget

[10] The particulars and Charter of Kenulph's foundation are given in Dugdale, *op. cit.*, II, 300–301.

[11] Rudder, *Hist. Glouc.*, p. 825, says: "it is supposed that not more than forty or fifty of them were in holy orders, the rest working to supply the priests and themselves in all necessaries that might be wanting."

[12] Dugdale, *op. cit.*, p. 297.

to send these saints' relics among those things necessary for the worship and service of the Church.[13] In the earliest type of Pontifical we possess, that of Egbert, Archbishop of York, the use of relics is provided for in the consecration of Churches. On the eve of the consecration of a new Church, they brought saints' relics; watched over them the whole night through, singing hymns and keeping a blaze of lighted tapers around them. On the following day, these relics were laid with all due honour in their proper places.[14]

The bringing of relics to a Church about to be dedicated, on the evening preceding the ceremony, was the occasion of a vigil or wake. Chaucer uses wake in this sense:

> Aaron, that hadde the temple in governaunce,
> And eke the other preestes everichon,
> Into the temple whan they shulde gon
> To preye for the peple, and do servyse,
> They nolden drinken, in no maner wyse
> No drinke, which that mighte hem dronke make
> But ther in abstinence preye and wake
> Lest that they deyden—
> —*The Sompnoures Tale.*

[13] Bede, *Hist. Eccl.*, I, 29. In agreement with this we find Gregory in his Dialogues referring to the rededication of an Arian Church at Rome with the relics of St. Sebastian and St. Agatha (*Dial.*, III, 30).

[14] Inde vero pridie quam consecratur aecclesia, providendae sunt reliquiae ab episcopo, et ponendae in tali loco, ut tota nocte cum hymnis et laudibus atque luminaribus sint usque

Succeeding ages used the term "wake" to signify the Feast which was annually kept to consecrate the Dedication, on which occasion the young and old were wont to meet at break of day, shouting "Holy Wakes! Holy Wakes!"

However, as regards the relics, it was not always easy for the Anglo-Saxon bishops to secure such hallowed treasures to deposit under the newly-raised altar, or within the Church just built, as ecclesistical usage directed. In this dearth of relics, at a period when they were young as a Christian nation, and consequently could not boast of many home-born saints, what were the Anglo-Saxons at the consecration of a new Church or altar to do? Their unhalting faith soon taught them to seek in the Eucharist—what was far above the holiest saint's body, or the boldest martyr's blood—the body of the Saint of saints, of their Redeemer and their God Himself Jesus Christ. Hence sprang up among them a rite in the consecration of their Churches, when the relics of saints could not be secured, of placing particles of the Eucharist within the new altar.[15] Even

quo exinde levandae et ad locum ubi condendae sunt deducantur.—*Egbert Pontificial*, Surtees Society, Vol. XXVII, p. 26.

[15] This practice in itself serves to show how steadily the Anglo-Saxons believed in Transubstantiation. Had they held otherwise they never could have looked upon the Eucharist to be available as a relic for the consecration of a Church. The liturgical practice, in use among the Anglo-Saxons, of thus putting particles of the Eucharist instead of the relics of a martyr or saint within the altar, lasted here in

when saints' relics could be found, they enclosed three particles of the Eucharist beneath the altar-stone of the newly-dedicated Church. "Venientes autem ante altare, et externo velo inter eos et populum, facit episcopus crucem de sancto chrismate intus in confessione, in medio, ubi ponendo sunt reliquiae, et per iiij angulos ipsius. . . . Deinde ponit tres portiones corporis Domini intus in confessione, et tres de incenso, et recluduntur intus reliquiae," etc.[16]

The famous Council of Chelsea held in 816 A.D. Canon ii. decrees: "When a Church is built, let it be consecrated by a bishop of its own diocese: let the water be blessed, and sprinkled by himself, and all things fulfilled in order, according to the service book. Then let the Eucharist, which is consecrated by the bishop after the same form, be deposited with the other relics in a chest, and kept in the same Church. And if he cannot bring other relics, at least he can do this chief thing, because it is the Body and Blood of our Lord Jesus Christ."[17]

England up to the time of Lyndwood (A.D. 1446), who says: Ubi tamen non habentes reliquias, solent aliqui apponere Corpus Christi.—*Provinciale* III, 26, sub Note M. (Oxoniae; 1679, p. 249). Quoted Rock, *The Church of our Fathers*, Vol. I, Note 35, p. 36.

[16] *Egbert Pontifical.* (Surtees Society, Vol. XXVII), pp. 45, 46. The same rubric is to be found in another Anglo-Saxon Pontofical, formerly belonging to the Abbey of Jumièges, now in the public library at Rouen.

[17] Mansi *Sacrorum Conciliorum Collectio*, Vol. XIV, 356.

One of the earliest forms of Dedication which the Anglo-Saxon Manuscripts afford, is to be met with in a Pontificial, now in the Public Library at Rouen, No. 362, formerly belonging to the Abbey of Jumièges;[18] according to this ritual, the following order was observed:

The Bishop in his pontificals, with the clergy, came at break of day, to the porch of the Church about to be dedicated, singing the Antiphon, "Zacheus make haste and come down": and twelve candles being lighted and placed round the outside of the Church, the Litany commenced, which was chanted by the clergy and the people in alternate choirs as they moved thrice in solemn procession round the building. Then one of the Deacons goes into the Church, and shutting the door after him, while the rest remained outside, the Bishops, going up to the door began the Antiphon: "Lift up your gates, O ye Princes, and be ye lifted up, O Eternal gates, and the King of Glory shall enter in." Then all went in procession round the Church, singing the 24th Psalm, until they come again to the porch, when the Bishop knocking at the door of the Church thrice with his crozier, repeated the same Antiphon. This ceremony was observed

[18] Ordo qualiter Domus Dei consecranda est, ex MS. Pontificali Anglicano Monasterio Gemmeticensis annorum 900, in Martene De Antiq. *Eccl. Rit.*, II, Lib. ii, Cap. xiii, p. 251. (Bassani, 1788.) Martene is of the opinion that the Pontifical was written about 900 A.D. This "Ordo" is given in full by John Gage, *Archæologia*, Vol. XXV, pp. 251–274, from which the above account is taken.

a second and a third time, the Deacon inside the Church each time as the Bishop gave out the Antiphon, "Lift up your gates," replying: "Who is the King of Glory?" After the third response, the choir sing, "The Lord of Hosts, He is the King of Glory," and immediately the Deacon opened the door. The Bishop now entered the Church, saying, "Peace to this house and all who dwell in it, peace to those who enter, peace to those who go out"; and singing Ps. lxxxvii. they proceeded up the Church to the foot of the high Altar, and lay prostrate on mats before it, while a short Litany was chanted. At its conclusion they rose, and the Bishop, with the end of his crozier wrote two Roman alphabets on the floor, in the form of a Cross, extending from the Eastern to the Western corners of the building. Next came the blessing of water mixed with salt, ashes, wine, and chrism, and the Bishop putting some of the liquid upon lime, made mortar for closing up the relics to be deposited in the altar. This was followed by the purification of the different parts of the edifice and the precinct, which was severally sprinkled in order with the holy water.

The Bishop now standing in the middle of the Church, dedicated it in formal words, and then sang the preface to the Consecration: and going up to the altar, proceeded to consecrate the altar stone, and afterward the walls of the Church, anointing the same with chrism, in the form of a Cross, in various parts. Then the

altar linen, vestments, corporal, paten, chalice, Eucharistic vessels, censer, and other things necessary for divine service were brought, in order, by the sub-deacon and acolytes to be severally blessed; after which the Bishop hallowed the Cross, the bells, and the font, and consecrated the cemetery.

Then they went to the place where the people in prayer watched the relics which had been brought the night before for the occasion, and the Litany being said, the clergy raising the shrine, and singing canticles, carried it in full procession, with crosses, censers, candlesticks, and many lights to the Church. The shrine was placed upon the new Altar, and the veil being drawn between the clergy and the people, the Bishop with his own hand deposited, according to the Roman custom, the relics of the confessional, or stone sepulchre of the altar, anointing the Confessional[19] with chrism: three particles of the Eucharist, and three grains of incense were then added, and the whole closed up with mortar. The Bishop and clergy now retiring to the sacristy, put on other vestments, and in the meantime the altar was dressed, and the Church adorned and lighted up, and a solemn Mass concluded the ceremony. It was the custom for the Bishop to deliver a sermon on this occasion, the Sermo de Dedicatione, ascribed to St. Caesarius of Arles, being found in another part of this Pontifical.

[19] Confessio: Μαρτνριον, the altar over which the tomb of a confessor or martyr was placed.

This form agrees for the greater part with the order of Dedication in the Pontifical of Egbert, Archbishop of York and Benedictional or Pontifical at Rouen, probably of Aethelgar, Archbishop of Canterbury. The Roman ritual when it originally came, retains much of this form.

Chapter V

The Alphabet Ceremony—Dedication Festivals and Fairs.

One of the most curious and interesting features in the ceremonial of Church dedications is the writing of the letters of the alphabet across the pavement in two long lines from corner to corner, thus inscribing the floor of the building with a large St. Andrew's Cross. The history of this rite has for a long time been a mystery to ecclesiastical archæologists. According to ancient usage, the ceremony of the alphabet takes place very near the beginning of the service. The Bishop, after sprinkling the outside of the walls with holy water and knocking three times upon the door with the foot of his pastoral staff, is admitted into the empty Church together with his attendant ministers. Then the Veni Creator and the litanies are said, while a server, if this has not been done previously, sprinkles ashes in two broad paths across the building connecting the corners diagonally opposite. The litanies being finished, the Bishop after two prayers proceeds to the corner near the main entrance on the Gospel side—the north-west angle we should call it in an oriented Church—and with the foot of his crozier draws the letters of the Greek

alphabet in the ashes, making a line which stretches right across the pavement to the corner near the altar on the Epistle side. Then returning to the west end he repeats the process from the south-west corner to the north-east, tracing this time the letters of the Latin alphabet; meanwhile the choir sing the Antiphon, O quam metuendus est locus iste and the canticle Benedictus, the Antiphon being repeated after each separate verse. The accompanying chants sung by the choir are not always the same. In one or two Pontificals of English origin we find the Antiphon Fundamentum aliud nemo potest ponere with the Psalm Fundamentum eius (Ps. lxxxvi.) while the ancient *Ambrosian Ordo*, published by Mercati, prescribes appropriately the 118th Psalm, Beati immaculati, which is an alphabetical Psalm.

What is the origin of the ceremony of the alphabet? Evidently it is an ancient ceremony dating at least from the ninth century—it is included in the Egbert, Jumièges and Dunstan Pontificals (not Leofric A), the Ordo Romanus of Hittorp, several early MSS. of the Gregorian Sacramentary, it is also found in the old Irish one described in the spotted Book (*Leabham Breac*, ed. T. Olden, St. Paul's Eccles. Soc., IV, 102). However, it is wanting in some MSS. of the Gregorianum, *e.g.* that used by Pamelius, the Gelasian Sacramentary, the Missal of Gellone, and it is unknown in the East. The late Cavaliere J. B. de Rossi, was of opinion

that we must trace this observance to the procedure of the Roman land surveyors (*agrimensores*) who drew such lines in estimating for fiscal purposes the extent and value of a property, not leaving out of account the similar lines drawn by the *augurs* in making out the ground (*i.e.* making the *terminatio*) for a *templum*. De Rossi's arguments[1] seem to have satisfied Mgr. Duchesne,[2] who writes "He (De Rossi) has removed all doubt as to the idea which suggested the ceremony. It corresponds with the taking possession of land and the laying down of boundaries. The saltire or St. Andrew's Cross (*crux dedecursata*), upon which the Bishop traces the letters of the alphabet, recalls the two transverse lines which the Roman surveyors traced in the first instance on the lands they wished to measure. The letters written on this Cross are a reminiscence of the numerical signs which were combined with the transverse lines in order to determine the perimeter." However, he adds that there were Roman surveyors in other places besides Rome and Italy, and accordingly expresses the opinion that we have no reason to assume that this liturgical adaptation of this procedure originated

[1] De Rossi's Essay was printed in *Bulletino di Archeologia Cristiana*, 1881—it is not very accessible to English readers; however a fair idea of his argument may be obtained from the account given of it by such writers as Bp. John Wordsworth, *The Rite of Consecration of Churches* (Ch. Hist. Soc., LII, 1859), pp. 11–15, and Dom. H. Leclercq, *Dict. d'Archéologie Chrétienne et de Liturgie*, I, pp. 56–58.

[2] *Christian Worship*, pp. 418, 419.

in Italy rather than in Gaul or in Spain. A well-known authority[3] considers that there is good reason for attributing to Celtic influences a certain remarkable prominence which we find given to the alphabet in many early western documents. The life of St. Patrick is specially rich in such allusions to the alphabet, and they go back at least to the time of Tirechan, the Saint's earliest biographer, who probably wrote about the year 670 A.D. In these collections of Tirechan, for example, we read that St. Patrick "baptized men every day and taught them letters, and wrote alphabets (*abgation as*) for them."[4] The *Tripartite Life* observes: "Then the holy Bishop Brón of Caisel Ivre came to him and the holy Macc-Rine of Cell Coreu-Roide and here he wrote an alphabet for them."[5] Again, Nennius, who lived about 800 A.D., tells us of St. Patrick that "He wrote three hundred and sixty-five alphabets (*abregatoria*) or more, and he also founded Churches in the same number, three hundred and sixty-five. He ordained three hundred and sixty-five bishops also or more, in whom was

[3] H. Thurston, "The Alphabet and the Consecration of Churches," in the *Month*, No. 552, June, 1910, p. 624.

[4] Stokes' *Tripartite Life* (Rolls Series, F. iv. 89), Part ii, p. 304.

[5] *Tripartite Life*, pp. 139 and 327. In many cases the writing of the alphabet seems to be closely connected in Tirechan's mind with the founding of a Church, e.g., "Porro fundavit ecclesiam—Carrie Dagri et alteram in—Mruig Thuaithe et scripsit elementa Cerpano" (*Ibid.*, p. 308, *cf.* also p. 319).

the Spirit of God."[6] For further information on this interesting ceremony the reader should see the article by H. Thurston, quoted below.

According to Sir Henry Spelman,[7] fairs were first occasioned by the resort of people for solemnising some festival, and especially the Feast of the Church's Dedication; and hence he thinks it easy to conjecture to what saint the Church has been commemorated, by the fair-day. In most of the towns and parishes of England (except where the privileges of new fairs have been in later times obtained), the old stationary fairs, whether by custom or by ancient charter, depend upon the Saint of the Church.

Thus the ancient fair in Oxford was on the day of St. Frideswide (Oct. 19) because it was the day of the chief Church there. Before 1130 the Priory of St. Frideswide had the advowson of seven of the Churches of Oxford, while Henry I gave the Churches of Headington, Marston, Elsfield, and Binsey, and permission to hold a fair for a week, beginning on the vigil of the Translation of St. Benedict.[8] In 1228 the date was altered to St. Frideswide's Day.[9]

[6] *Ibid.*, p. 500, but *cf.* the Irish verses, p. 502 from the *Leban Brec*, where St. Patrick is said to have written 300 alphabets and to have built 700 Churches. The number 365 seems to have been constantly used by the Irish when something grand and indefinite was meant.

[7] *Glossarium Archaiologicum* (Feria), 1664, London.

[8] Cartul. Oxf. Hist. Socl, i, 15.

[9] *Ibid.*, i, 51.

The translation of St. Thomas à Becket's body was on 7 July, and his passion on 29 September; which days being soon celebrated at Canterbury for Festivals and days of Dedication of altars and chapels to that Martyr, it occasioned two fairs in that city annually on these days. On 7 July, there is a fair at Bromehill, near Brandon Ferry in Norfolk, and another at West Acre, about four miles from Swaffham, both called Becket's fairs; and in both places there are old ruins of chapels, which were dedicated in honour of that Saint.[10]

Northamptonshire is noted for its ancient fairs; I will mention a few examples shewing how these fair-days corresponded with the dedication of the Church. An ancient charter dated 28 February, 25 Edw. III (1351)[11] was granted to Sir Henry Green and his heirs for ever for a fair to be held at his Manor of "Buckton" for three days, viz. the vigil the day and the morrow of the Nativity of St. John Baptist. This was Boughton Green Fair. The ancient Church here was dedicated in honour of St. John Baptist, and the present Church is also dedicated in memory of that

[10] See C. Walford, *Fairs Past and Present*, 1883, p. 239.

[11] Charter Rolls 25–27. Edw. III, N. 36. "A tradition prevailed here that the clergy for six miles round came to this Church on John the Baptist's day to pray and preach for one hour, and after the conclusion of the service the neighbouring youths exercised their manhood at football and other pastimes, for whose reception some small booths were erected, and at length a charter for a fair obtained." (G. Barker, *Hist. of Northampton*, 1822–30, i, p. 36).

Saint. In 17 Edw. II (1324)[12] John de Clavering had a grant to hold a yearly fair on the vigil and day of St. Michael and two days following at Aynho. The Church here is dedicated in honour of St. Michael.

In 5 John (1204)[13] the Manor of Rothwell was confirmed to Richard Earl of Clare, the Charter granted an annual fair commencing on Trinity Sunday Eve, and lasting through the five following days. The old Church at Rothwell is dedicated to the Blessed Trinity.

The great fair in London was that of St. Bartholomew, Smithfield. The Priory of St. Bartholomew was founded in March, 1123, by Rayer, who was jester to Henry I. The King granted a Charter dated 1133 to Rayer, in which he declares, after providing for independent election of a new prior by the monks in the event of Rayer's death, and confirming privileges and possessions of the priory: "I grant also my peace to all persons coming to and returning from the Fair which is wont to be celebrated in that place at the Feast of St. Bartholomew."[14]

We have it on the authority of Stow[15] that this Charter was confirmed by Henry II, he says: "To this priory king Henry II granted the

[12] Orig. 17 Edw. II, N. 17, (Baker, *op. cit.* i, p. 550).

[13] Charter Rolls, 5 John, M. 15, No. 5.

[14] H. Morley, *Memoirs of Bartholomew Fair*, 1859, p. 15.

[15] A Survey of London: reprinted from the text of 1603 with Introduction and Notes by C. L. Kingsford, 1908, Vol. II, p. 27.

privilege of a Faire to be kept yearly at Bartholomew-tide, for three daies, to wit, the eve, the day and the next morrow, to the which the clothiers of England, and drapers of London repaired, and had their booths and standings within the churchyard of this priory."

These ancient fairs were generally kept in churchyards and even in Churches; till the indecency and scandal were so great as to require a reformation. Thus in the year 1230, in 14th Henry III, among the inquiries to be made at a visitation by all archdeacons within the diocese of Lincoln, the 25th and 26th were to discover and regulate this abuse. Soon after this, in 20 Henry III,[16] the King's mandate was sent to bailiffs of the town of Northampton; ordering them to see that the fair, which had been annually kept in All Saints' Church and churchyard, should be removed, and for future, held in some open place.[17] Whereupon Robert Grosseteste, bishop of Lincoln, sent instructions throughout his diocese, prohibiting all fairs to be kept in such sacred places, pursuant to the example, who had made the like reformation at Northampton.[18]

[16] Close Rolls, 20 Hen. III, M. 23.

[17] Bridges' *Hist. of Northampton*, Vol. I, p. 424 says: "This fair, which in honour of the Church's dedication was kept upon All Saints' Day, was of very ancient standing, and probably had its rise before the Conquest. For soon after that time Simon de St. Liz, the second of that name, gave the tenth of his profits arising from the said fair, to the convent of St. Andrew. It is not now observed, but when it first grew into disuse we can no where find."

[18] R. Burn: *Ecclesiastical Law*, p. 240.

Later, the custom of holding fairs in churchyards was prohibited by an Act drawn up at Winchester in 1258 (13 Edw. I, Cap. 6) in these words: "And the king commandeth and forbideth that from henceforth neither fairs nor markets be kept in churchyards for the honour of the holy Church."[19]

In 11 Henry III, 4 May, a Charter was granted to hold a fair at Pershore on the feast of St. Edburga, and two days following.[20] This fair was held for years in the Abbey Churchyard, and was only abolished in 1838, and then with such opposition that the gentlemen of the town were sworn in as special constables for the occasion. The fair being held in the churchyard is commemorated in a stained glass window in the Church, which gives a history of the Abbey from its foundation.[21]

Fairs and markets were not uncommonly held during the Middle Ages on Sundays, and notwithstanding the orders of Henry III and Edward I, some of them continued to be held in churchyards, the tolls, no doubt, being given to the Church. By statute 27 Hen. VI, cap. 5; it was consequently enacted that no fair or market be kept on Sunday or in churchyards, and after that time the custom appears to have been discontinued.

[19] W. Stubbs, *Select Charters Illustrative of English Constitutional History*, 1913, p. 469.

[20] *Close Rolls*, 10 Hen. III, M. 20.

[21] W. Andrewes, *Antiquities of the Church*, 1897, p. 218.

Chapter VI

English Orders for the Consecration of Churches.

When the Bishops of the Church of England began to consecrate Churches in the reign of King James I, they seemed to have followed the pre-reformation tradition by making a celebration of the Holy Communion an integral part of the rite. We find it in the forms used by Bishop Barlow of Lincoln in 1610, Bishop Andrewes in 1620, Bishop George Monteigne of London in 1622, Bishop William Laud of London on several occasions, 1630–1632, Bishop White of Ely at Peterhouse, 1632, Bishop Theophilius Field of Hereford at Abbey Dore in 1634, Archbishop Neile of York at Leeds 1634, Bishop Cosin of Durham after the Restoration 1665, and the Irish form of 1666 onwards. It is implied in forms which were drawn up by Convocation in 1712 and 1715.[1] Bishop Wordsworth says: "The only seeming exception known to me in the seventeenth century are two rather obscure cases of consecrations by Bishop King of London, and Bishop Moreton of Chester in 1615 and 1616, very shortly described by Collier (*Hist.* II, 709).

[1] Quoted Bp. John Wordsworth, *On the Rite of Consecration of Churches* (Ch. Hist. Soc., Vol. LII), 1899, p. 8.

He gives only the consecration prayer and says: "After this a Psalm was sung and the Bishop dismissed the congregation with his blessing." The prayer might come at the end of a celebration, or, which is still more probable, the Bishop dismissed the mass of the people with an intermediate blessing, and then went on with the Communion for those who remained.[2]

There is no authorised form for the dedication of a Church in the reformed Church of England. A Form of Consecration was drawn up by Bishop Andrewes in 1620. In comparing the various forms of Consecration used, it is evident that Bishop Andrewes furnished the materials for all that followed him.

The Service begins with Ps. xxiv., after which comes the prayer of David (1 Chron. xxix. 10), a prayer to the Three Divine Persons separately, and to the Blessed Trinity, asking for the presence of God to "accept, sanctify, and bless this place to be a Sanctuary for the Most High, and a Church of the living God . . . that it may be the House of God to Him, and to us the gate of heaven." The Bishop in procession, visited and laid his hands on the font, pulpit, lectern, and vessels and ornaments of the altar "that . . . may be . . . consecrated . . . these Patens and Chalices, which I offer . . . may be accepted by thee . . . continue hallowed vessels in thy house"; with prayers at the place of marriage; and at the pavement, for such as shall be buried beneath

[2] *Ibid.*, p. 8.

it; and in the churchyard. Next a prayer is said in the Sanctuary, that "this place . . . may be hallowed by the sanctifying power of thy holy Spirit"; and for worshippers in prayer, oblation, song and hearing. Morning Prayer then followed: Ps. lxxxiv., cxxii., cxxxii.—Lessons Gen. xxviii. 10-end; John ii. 13-end.

After the third Collect, a long prayer for the separation of the Church to various sacred purposes. Then followed the Litany, at the close of which there is a special prayer, that God "who dwellest not in temples made with hands," may grant His presence here. Now there was a Celebration of the Holy Communion. After the Collect for the day, "Most blessed Saviour, who by thy presence at the feast of dedication didst honour and approve such devout and religious services, as we have now in hand, be thou present also at this time with us, and consecrate us into an holie Temple unto thine own self, that thou dwelling in our hearts by faith, we may be cleansed from all carnal affections, and devoutly given to serve thee in all good works." The Epistle was taken from 1 Cor. iii. 16-end, Gospel John x. 22-end. Then followed the prayer of Solomon which he used at the dedication of his Temple. 1 Kings viii. 27 f., 2 Chron. vii. 12–16.

Now comes the Act of Consecration by the Bishop seated and covered, who signed and laid it on the altar.

"Offero hic tibi, O Beate Trinitas, Ecclesiam iam Tuam et Nomini Tuo consecratam. . . ."

After the Gloria a Blessing of God's Name and a prayer for the founder of the Church.[3]

The following passage referring to the Consecration of the Church of St. Catherine Cree Church in London, by Laud, Bishop of London on Sunday, January 16, 1631, is of special interest. "The next important passage in the life of Laud was the Consecration of the Church of St. Catherine Cree, and several other Churches (1631). We call it important, because the circumstances were afterwards produced to piece out the proof of his having traitorously endeavoured to subvert the true religion by the introduction of Popish ceremonies. The Church of St. Catherine had been recently rebuilt; and Laud's predecessor, Bishop Montaigne, had suffered it to be used for religious offices without any fresh Consecration. When Laud was advanced to the see of London, he suspended the celebration of all Divine service in the Church till it had been reconsecrated by himself. This office he performed on 16 of January, 1631, in the midst of a vast concourse of people. Every reader of English history knows that, on this occasion, the Bishop is supposed to have entered the west door of the Church with a pompous retinue; then to have thrown dust in the air, and to have uttered certain forms of execration against those who should violate the sanctity of the

[3] Bishop Andrewes' Form is given in *English Orders for Consecrating Churches* (Henry Bradshaw Society, Vol. XLI), p. 47 f.

place; to have bowed repeatedly towards the altar during the solemnity, and to have approached the sacred elements with antic gesticulation; in a word, he is charged with having followed the Roman Pontifical, instead of observing the simplicity appropriate to Protestant worship. His answer to this despicable charge may be seen in his own history of his trial; and the statements of his enemies, when compared with his, are almost enough to make one ashamed of human nature. It turned out that the pompous retinue consisted only of the officials who always attended at Consecrations; that the throwing up of the dust, and the uttering curses, were pure fictions; and that the Pontifical supplied no more to the Consecration service than the Missal is known to have done to our Liturgy. He confesses that he approached the Church-door with the words: 'Lift up your heads,' etc.; a passage which had been used at Consecrations from time immemorial. He further allows that he pronounced the ground to be holy, in the name of the Father, and of the Son, and of the Holy Ghost. And he contends that there is a derivative and relative holiness in places, as well as vessels, and other things dedicated to the service and honour of God. He avers that he used no bowings (or cringings as they were called) but such as were demanded by the solemnity of the place and the occasion. And he added: 'Are we who have separated the chaff, to cast away the corn too? If it comes

to that let us take heed that we fall not upon the Devil's winnowing, who labours to beat down the corn. It is not the chaff that troubles him.' The author adds that: 'Laud was disgusted at that sordid slovenliness which of late years had rendered the Protestant worship contemptible; which be it always remembered, was driving multitudes back within the attraction of Romanism. The fanatics swaggered into the Church with their hats on, and frequently so remained during the whole of Divine service. Laud in his anxiety to correct their almost brutal irreverence, was desirous that they who entered a Church should testify, by an obeisance directed towards its most hallowed spot, that they were conscious of treading within a precinct dedicated to the Majesty of Heaven. The same feeling prompted him to give peculiar solemnity to the rite of Consecration; the Puritans having maintained that 'the sanctity of the place walked in, and walked out again, together with the congregation'."[4]

A form was drawn up and approved by both houses of the Convocation of Canterbury under Archbishop Tenison in 1712, and an almost identical form was submitted to Convocation in 1715, but its commendation was not completed by the Lower House, and neither form ever received Royal Sanction. This form was commonly used by Bishops until the middle of the nineteenth century; and was reprinted in 1833

[4] Quoted Le Bas' *Life of Laud* (Theological Library, Vol. XIII), p. 143.

by Archdeacon Clerke, with a few verbal alterations. This form was much indebted to the form of Bishop Andrewes. However, the prayers were abbreviated: those of David and Solomon were omitted, the position of some of the prayers was changed—the procession to the different parts of the Church was not retained. The petition to consecrate the Church is received by the Bishop at the west door. Ps. xxiv is sung in procession: the instrument of donation and endowment is presented to the Bishop, seated, who lays it on the altar: an introduction on the setting apart from common uses of houses for the worship of God: a prayer (kneeling) claiming the presence of God with "us who . . . consecrate this place to the honour of thy great Name; separating . . . . it from all unhallowed, ordinary, and common uses: and dedicating it to thy service, for reading thy holy word, for celebrating thy holy sacraments, for offering the sacrifices of prayer and thanksgiving, for blessing thy people . . . . and for all other holy offices." The Bishop stands and turns to the people, exhorting them to pray for all to be baptised, confirmed, communicated, hearers of God's word, those to be married, those who give thanks, confess their sins, or ask for necessaries. The Sentence of Consecration is read, signed and laid on the altar. Morning Prayer now begins: Ps. lxxxiv. cxxii. cxxxii; Lessons 1 Kings viii. 22–62, Heb. x. 19–25; after the Collect for

the day follows a Collect on the presence of Christ at the Feast of Dedication; after the Thanksgiving a Prayer for the founder.[5]

A celebration of the Holy Communion[6] Introit Ps. xxvi. 6–8; Collect for acceptance of Dedication . . . . the prospering of this undertaking "reverence and awful apprehension of thy Divine Majesty."

Eph. ii., 2 Cor. vi. 14–16; Gosp. John, 11. 13–17; after the Creed, Ps. c.; before the Blessing, a Prayer for blessing on the "performance of this day."[7]

In 1887 and 1898, Bishop John Wordsworth revised the form. After procession round the Church (and churchyard)—the special features seem to have been: Prayer for the entrance of angels, three knocks on the Church door with staff, delivery of the keys to the Bishop; "Peace be to this House from God our heavenly Father . . . from His Son, who is our Peace . . . from the Holy Ghost the Comforter," the laying of the Keys on the altar with prayer, pause for silent prayer.

[5] Both of these Prayers are based on Bishop Andrewes.

[6] Bishop Wordsworth, *op. cit.*, p. 9, after speaking of the uncertainty of the Celebration in the form of Consecration adopted by the Church of the United States of America, says: "The uncertainty with regard to the Celebration is reflected in the reprint of the current Form, edited by the much-respected Archdeacon of Oxford, Rev. C. C. Clerke, in 1833, and often reprinted afterwards, in the following rubric: "The sermon being ended, if there be no Communion, the Prayer for the Church Militant shall be read."

[7] Based on Bishop Andrewes.

Veni Creator, Litany and prayers, procession with short lessons and prayers, at the Font "Bless this Font, which we now hallow for Thy service, that it may be a laver of the new birth for all who shall be baptised herein," etc.; the Chancel-steps, Lectern, Pulpit, Clergy, Stalls, Choir-seats, Sanctuary steps, "Hallow this Table as Thine own, for the purposes of that heavenly Mystery; grant that the memorial of His death may here be made . . . the sacrifice of praise and thanksgiving be offered . . ." The ornaments being placed on the holy table:

V. Be ye clean, ye that bear the vessels of the Lord.

R. I will wash my hands in innocency; O Lord, and so will I go to Thine Altar.

The Bishop says two prayers, the first of which includes the petition "grant that these vessels . . . may be hallowed by Thy blessing"—a prayer for Communicants.

Choir: "Christ hath reconciled us unto God in one body by the Cross, having slain the enmity thereby. Surely the Lord is in this place. This is none other than the House of God and this is the gate of Heaven."

Here follow six short Prayers, based on the form of Bishop Andrewes.

Choir: "Behold a ladder set up on the earth, and the top of it reached to Heaven, and

behold the angels. . . . Surely, the Lord . . . gate of Heaven."

There are three special Collects at the Holy Communion: the second one being on behalf of the Founder of the Church, the third is Michaelmas.

The Epistle, 1 Pet. ii. 1–10, or Rev. xxi. 1–14. Gospel, Matt. xxi. 12–16 or John ii. 13–22.

After the Gloria in Excelsis the Bishop adds:

"O Eternal Lord God, who beholdest all souls in life, we beseech Thee to shed forth upon Thy whole Church in Paradise and on earth the bright beams of Thy light and heavenly comfort; and grant that we following the good examples of those who have served Thee here and are at rest, may with them at length enter into Thine unending joy, through Jesus Christ our Lord. Amen."[8]

For the above accounts of the Forms of Consecration of Churches, I am indebted to the Rev. J. E. Swallow, Art: *A Prayer Book Dict.* Ed. S. Harford and M. Stevenson, 1925, p. 244.

[8] Bishop Wordsworth's Form for the Diocese of Salisbury is given in his book *On the Rite of the Consecration of Churches*, p. 30 ff.

Chapter VII

Consecration Crosses.

An important part of the Consecration of a Church was the placing of Crosses on the walls of our ancient Churches, at twenty-four different places distributed equally throughout the building; that is, three Crosses on the north, south, east and west walls respectively, both inside and out. These Crosses of various shapes and sizes, carved in stone, modelled in plaster, painted (generally in red), and sometimes affixed to the walls, were solemnly anointed with the oil of chrism by the Bishop who performed the ceremony of consecration. The commonest of all the forms of Crosses is the Cross *patée*. A fine MS. Missal of the sixteenth century (Brit. Mus. Addit. MS. 18143) shews the Bishop in the act of anointing one of these Crosses, which are shewn ready-painted on the walls. The Bishop is seen in cope and mitre climbing a ladder to reach the Cross, which is placed over a column of a high arcade, inside a Church. Two clerks in alb and cassock are singing out of a book; and others, apparently boys, stand by bearing a candlestick, a processional Cross, and a holy water-pot and sprinkler. The Crosses are

gold, within circles, alternately blue and red; they are *formée* at the points, and the angles are filled up by four smaller Crosses.

In the earliest Pontifical, which bear the name of Egbert, Archbishop of York (732–766 A.D.), there is no mention of any Crosses painted or carved on the walls, but the Bishop is directed, before completing the consecration of the altar, to make Crosses with his thumb dipped in chrism, on the walls of the Church. This anointing seems to have been applied to the internal walls only, and the rubric does not define the number of the anointings, nor does it give the words to be used by the officiant but only the anthem which was to be sung.[1]

In the British Museum there is a manuscript which was originally written for a bishop of London, about the end of the fourteenth or the beginning of the fifteenth century. This manuscript has a feature of especial interest, because it describes two modes of consecrating a Church, the Roman and the Anglican. There is a long rubric describing the Roman manner, for which it was necessary to have painted beforehand on the four internal walls of the Church twelve red crosses at equal distances, with twelve branches of iron for twelve large candles. For the English manner (*modus Anglicanae Ecclesiae*) it was required that there

[1] Deinde in circuitu aecclesiae per parietes de dextra in dextro faciens crucem cum pollice de ipso christmate. *Pontificial of Egbert* (Surtees Society, Vol. XXVII), p. 40.

should be twelve painted Crosses on the outside and twelve on the inside.[2]

The Pontifical of Lacy, bishop of Exeter (1420–1455) agrees with the Pontificals mentioned above in ordering the anointing of the twelve Crosses on the outside and twelve in the inside, and adds the direction that the Crosses are to be within circles.[3] There is a fine fifteenth century Pontifical in the University Library at Cambridge,[4] the rubric of this Pontifical agrees closely with that of Lacy, however, the rubric for the anointing of the Crosses adds that this was to begin near the altar. There is evidence that twenty-four Crosses and candles continued in use in England in the sixteenth century. A late entry in the fly-leaf at the end of Bishop Halam's register at Salisbury gives a list of "thynges that been necessary for the halling of a Church"; and we find in it "Item xxiiij wex candelles everyche of 1 foote longe or more."[5]

The Roman Pontificals seem to have internal Crosses only, and the various Dedication Orders in Gallican Pontificals[6] follow the Roman use in having only the internal Crosses.

[2] Lansdowne Ms. 451, fo. 115, 115 b.

[3] Ed. Ralph Barnes, Exeter, 1847, p. 11.

[4] In M. 3, 21.

[5] Chr. Wordsworth, *The Precedence of English Bishops* (Camb., 1906), p. 24.

[6] Printed by Martene *De Antiquis Ecclesiae Ritibus*, Venice, 1783, II, 204–284.

There is, however, an exception in Martene's Ordo viii, taken from a Narbonne Pontifical assigned to the eleventh century.[7]

The *Missal* of Leofric, bishop of Exeter (1050–1072), now in the Bodleian Library, consists of a Gregorian Sacramentary, written in Lorraine in the early part of the tenth century, with later additions. The manner of dedicating a Church is described, and directions are given that the walls of the Church, the pillars and doorway are to be anointed with the same chrism as the altar.[8] In the Ordo ad dedicandam Basilicam of the Pontificale Lancoletense (end of tenth century), the directions given for the anointing of the walls are nearly the same as in the Pontifical of Egbert, and the words to be used are supplied.[9]

There seems to have been a further development of the ritual in a Pontifical written at Winchester, which is now known as the Benedictional of Archbishop Robert, and is in the public Library at Rouen. Dr. Frere, in his account of the manuscript (*Alcuin Club Collections*, Vol. III), speaks of it as having been written at Winchester for Archbishop Robert (1050–1052), and subsequently at

[7] Quoted *Archaeological Journal*, Vol. LXV, pp. 12, 13.

[8] *Leofric Missal.* Ed. F. E. Warren, Oxford, 1883, p. 219.

[9] The words of Consecration are: Sanctificetur hoc templum per istam unctionem et nostram benedictionem in nomine patris et filii et spiritus sancti. (*Archæologia*, Vol. XXV, 259.)

Jumièges.[10] In this Pontifical the officiant is directed to go outside the Church after anointing the internal walls, and to anoint the external walls.[11] The anthems, O quam metuendus ad Lapides preciosi, are appointed to be sung at the internal and external unctions respectively. However, in the Pontifical of Dunstan, now in the Bibliothèque Nationale at Paris, provision is made for only one anointing, namely, that of the internal walls.[12] The Ramsey Pontifical, belonging to the end of the eleventh century, gives an alternative anthem to be sung at the anointing of the external Crosses if the Church should be built of wood.[13] In David de Bernham's book, or Pontifical of the thirteenth century, it is ordered that twelve Crosses are to be painted on the outer walls, and the same number on the inner,[14] ready for unction by the Bishop, and both sets

[10] There is a doubt as to whether the possessor was Robert of Jumièges, the Norman Archbishop of Canterbury, who was driven from his see in 1052 and died at Jumièges in 1070, or Robert of Normandy, Archbishop of Rouen from 990 to 1037. (See Henry Bradshaw Society, Vol. XXIV, p. xiv.)

[11] Henry Bradshaw Society, Vol. XXIV, 86.

[12] Martene *De Antiquis Ecclesiae Ritibus*, Venice, 1783, Vol. II, 255.

[13] Brit. Mus. Add. MS., 28, 188. For a description of this MS. see W. H. Frere. Pontifical Services Alcuin Club, I (1901), pp. 96, 97.

[14] Ed. Christopher Wordsworth: The Pontifical Offices used by David de Bernham, Bishop of St. Andrewes, Edinburgh, 1885.

of Crosses are to be censed after the anointings. The Coventry Pontifical directs that the words of Consecration are to be repeated at each of the twenty-four Crosses.[15]

The evidence derived from our examination of the English Pontificals may be summed up in the following words: The earliest Pontificals down to the eleventh century prescribe the anointing of the inside walls only; however, there is one exception, namely, the Pontifical of Archbishop Robert. These early Pontificals agree in making no mention of painted Crosses prepared on the walls ready to be anointed by the Bishop. From the end of the eleventh century, the English Pontificals order external as well as internal anointings. In the thirteenth century we find no mention of the painting of Crosses on the walls as a necessary preliminary for consecration, and a little later it is ordered that the Crosses are to be red, and to be placed in circles, with branches for candles above them.[16] One of the most complete set of Crosses is at Salisbury Cathedral: eight remain on the outside of the choir and transepts, and the same number on the inside. The others have been hidden by monuments or destroyed by "restoration." Of the fourth, seven consist of Crosses quadrantic in the centre

[15] Camb. Univ. Lib., ff. 6, 9.

[16] I am indebted for the above account of the Pontificals, to the Rev. E. S. Dewick: "Consecration Crosses and Ritual connected with them" (*Archæological Journal*, Vol. LXV, p. 1 sqq.)

with trefoiled extremities, botonnée, incised into the stone; and the stumps of metal pins, generally sixteen for each Cross, shew that the indents were once filled with metal Crosses, probably of latten. They are enclosed in a quatrefoiled circle of stone in relief. The eighth Cross is not incised, but is of stone set in the middle or rich carved foliage. About three inches below each Cross there is a hole by which a metal branch was attached to the wall to hold a candle, which was lighted on the day of Dedication.[17]

At Eddington Church, Wilts., consecrated in 1361 by Robert Wyville, bishop of Salisbury, there is an almost complete set (lacking one only) of the twelve internal Crosses, whilst two only are wanting out of the full number of the external Crosses.[18] At Uffington Church, Berks., there are remains of five pins by which metal Crosses were secured. There are three at the east end, same number at the west end, and one on the south side of the chancel, one north of north transept, one south of nave, one north of nave, one south of south transept, in all eleven; the missing one was doubtless on the north of the chancel, and destroyed for the erection of the sacristy in the fifteenth century, which has also now disappeared, and is recorded

[17] *Archæological Journal*, Vol. LXV, p. 15. Dr. Middleton has given a plan of Salisbury Cathedral showing the position of the Consecration Crosses (*Archæologia*, Vol. XLVIII, p. 463.)

[18] *Archæological Journal*, Vol. LXV, p. 17.

only by its recently discovered door, by the weather-mould in the chancel wall, and by traces of its foundations.[19]

From the top of the loft in Randworth Church, Norfolk, may be seen on the east wall of the nave two consecration Crosses, which owing to the erection of the reredoses, have been preserved from whitewash; they are red Crosses flory within a circle. Two others remain at the west end of the nave, one on each side of the tower arch, but whitewashed over.[20]

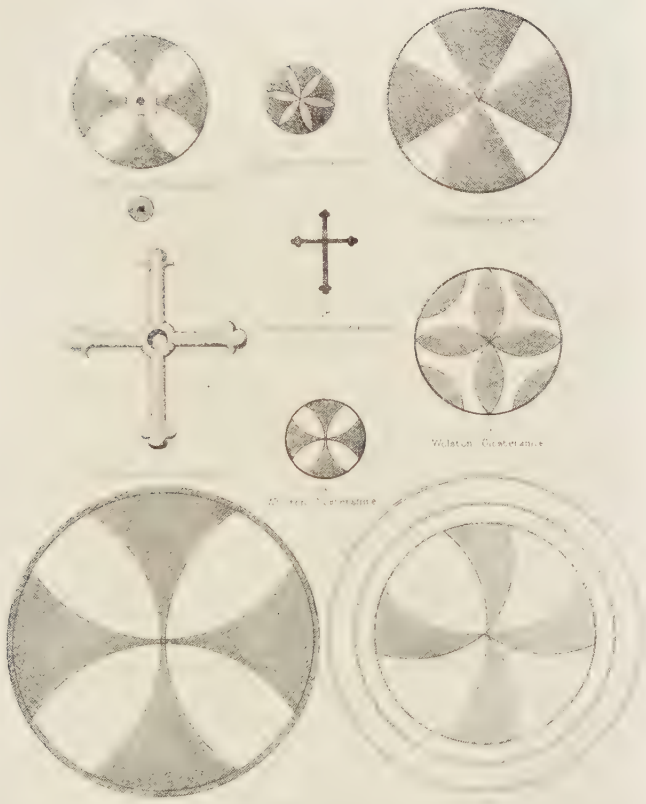
The following list of Consecration Crosses, may be found useful.

Berks: Uffington; Cambs: Old Chapel (now Library), Pembroke College, Barfreston, Hardwick; Devon: St. Mary Ottery; Dorset: Studland; Essex: Coggeshall, Little Braxted; Gloucs: Badgeworth, Cheltenham, Elkstone, St. Mary de Crypt, Gloucester; Kempley, Leckhampton, Ledbury, Oddington, Shurdington Chapelry, Priory of Stanley, St. Leonards, Stowell, Wolston; Kent: Brooke; Lincs: Ulceby, St. Mary-le-Wigford; Norfolk: Blofield; Oxford: Iffley; Suffolk: Blythborough; Sussex: Pevensey; Wilts: Swindon, Chisledon, Preshute nr. Marlboro', Purton; Yorks: Thirst; Ireland: Roscrea.[21]

[19] *The Ecclesiologist*, Vol. XII, p. 154.

[20] *Norfolk Archæology*, Vol. VII, p. 186.

[21] Descriptions of the Consecration Crosses in these Churches are given in *Archæologia*, Vol. XLVIII, p. 460 sqq.



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Sometimes when an addition to a Church was a Chapel complete in itself, the new part only was consecrated, and had all the twenty-four Crosses. This was the case at Henry the Seventh's Chapel, Westminster Abbey, where there are nine red Crosses still remaining, three small Crosses in each of the aisles, and three large over at the west end above the doorway.

At Arundel, in Sussex, five internal Crosses remain. In addition to these there are on the outside of the west end two patches of plaster on the flint facing, on which it is not unlikely that Crosses were painted, though no traces of colour now remain. Some of the Churches in Norfolk, such as North Repps, Catfield and Ovington, had patches of plaster on the outside walls for receiving the twelve Consecration Crosses; however, most of them have disappeared until recent restorations.[22]

Sometimes Consecration Crosses were accompanied by texts such as "Adorabo ad templum sanctum tuum domine," at St. John de Sepulchre, Norwich; at St. Peter per Mountegate two Crosses had scrolls over them, respectively inscribed "Domum tuam domine decet sanctitudo," Ps. xcii, and "Beati qui habitant in domo tua domine," Ps. lxxxiii. At St. Saviour's Church, Norwich, there were two on the East wall of the chancel with these words: "Et porta celi," "et aula vocabitur dei."[23]

[22] *Archæologia*, Vol. XLVIII, p. 458; *Norfolk Archæology*, Vol. VII, p. 352.

[23] *Norfolk Archæology*, Vol. VII, p. 352.

I must mention an interesting ceremony in connection with the Consecration of Churches in the Greek Church, namely, the use of the ἀντιμίνσιον, which was the consecrated cloth placed on the altar of a Church not consecrated. When a Church was consecrated the cloth, which was placed beneath and wrapped round the altar, was divided into small pieces, and each piece signed with the cross. These were distributed to Churches which were not consecrated, or of which the consecration was doubtful. Manuel Charetopulus, Lib. iii, Juris *Romani Graeci Leunclavii*, p. 239. *Cf.* Balsamon Ad. Can. 31, Conc. vi (Trullan 680 A.D.). They were placed on the altar above (some say under) the corporal and without these ἀντιμίνσια it was not lawful to celebrate the Eucharist in an unconsecrated Church. See Nomo Canon 72 (G. B. Cotèlier, *Ecclesiae Graecae Monumenta*, I, p. 81). The ἀντιμίνσιον was also placed, like the corporal, on any table on which the consecrated elements were laid.[24]

[24] I am indebted to my friend the Rev. E. C. Owen for this information. See J. Goar, *Euchologion, sive Rituale Graecorum*, p. 521.

Chapter VIII

The Dedication Saint sometimes unknown—Dedications to St. Michael—All Saints—The Blessed Virgin—St. Peter—St. Paul—St. John Apostle and Evangelist—SS. James the Greater and the Less.

When it is not known in whose memory a Church is dedicated, some conjectures may be formed of it, if there is a well near it, bearing the name of a Saint. The names of many Churches in Westmorland and Cumberland are forgotten while those of neighbouring wells are retained. Thus the Church at Burneshead is dedicated to St. Oswald, as is supposed from a well called St. Oswald's close to the Church. Gresmere Church is dedicated to St. Oswald, as is supposed, for the same reason. About 200 yards north-west from the Church at Heversham, there is a well which bears the name of St. Mary's well, from whom it has been conjectured that the Church was dedicated to that Saint.[1] There is a Church in Skelsmergh, dedicated to St. John Baptist, with the stream of a well called St. John's well, running through it from east to west.[2]

Bishop Nicholson supposes that the spring which issues under the west end of the Church of Kirkoswald, Cumberland, was the great motive for the founding of it in this place; as the well-worship of the Saxons was notorious.

[1] J. Nicholson and R. Burn, *History and Antiquities of Westmorland and Cumberland*, 1771, Vol. I, pp. 147, 194.

[2] *Op. cit.*, I, p. 123.

Near the Church at Arthuret there is a well called St. Michael's well, hence the Church was probably dedicated to St. Michael. It was usual, upon the first erection of Churches, to place them near some fountain, which sometimes had a consecration, and served for the dipping and baptising of children, and other religious purposes.[3]

We will now pass on to consider briefly the story of the first Church that was dedicated to St. Michael, which is of particular interest. It is as follows:—

It was in the middle of the fifth century, about 450 A.D., that there lived a very wealthy herdsman, who had large flocks of sheep and cattle, which he pastured on the slopes of Mount Gargano, in Apulia. One day one of the finest bulls of his herd rushed up to the top of the mountain, and then disappeared in a cave amongst the loose rocks which formed the crown of the hill. The herdsman followed the animal up, but when he arrived at the mouth of the cave he did not exactly like to adopt the bold course of "taking the bull by the horns," so he drew an arrow from his quiver and shot into the cave; but, to his surprise, the arrow behaved itself in the way in which the Australian boomerang does, it turned back, and wounded him in the arm. The herdsman, thinking there was something mysterious about this, consulted his parish priest, and he being unable to solve the mystery, referred him to the Bishop.

[3] *Op. cit.*, II, pp. 428, 473.

The Bishop marched up to the top of the mountain, being more bold than the others, entered the cave. In its recesses he had a vision of St. Michael, who revealed himself to him, and declared that the cave was a favourite resort of his, and that he regarded the bull as having sought sanctuary, and commanded the Bishop that a Church should be built over the spot, to be dedicated to himself, St. Michael, to obtain condonation for the offence which had been committed by this violation of Sanctuary. All these things happened on May 8, so that this day thenceforward was appropriated to St. Michael as being in a peculiar sense his day.[4] The Church was duly built and was formally consecrated on September 29, and the anniversary of the dedication of this Church was also observed as a feativall. People naturally supposed that St. Michael had a peculiar predilection for rocks and high places; however, it became a very general rule that those Churches which were dedicated to St. Michael should be placed in such high positions, and conversely that all Churches which were built in such high positions were dedicated to this Saint.[5] There are numerous examples: The

[4] Roman Breviary, May 8, In Apparatione St. Michaelis Archangeli.

[5] C. Browne, "The Dedication of Churches" in St. Paul's Ecclesiological Society (*Transactions*), Vol. I, 1885, pp. 278, 279. N. Salmon, *Hist. and Antiq. of Essex*, 1740, p. 152 says: "The Church of Berden dedicated to St. Nicolas stands low, most of them so placed, or low built are dedicated to that Saint; so those dedicated to St. Michael stand on a rising ground."

well-known Abbey fortress of Mont. St. Michael on West of Normandy; there is the daughter Church on the East of Mount St. Michael, similarly placed in Mount's Bay, near Penzance, in Cornwall.

On the summit of Brent Tor, in the middle of Dartmoor, is a Church dedicated to St. Michael, where the custom used to be to commence the service with the Absolution, the penance of climbing up so steep a hill being considered a sufficient equivalent to the recital of the Confession. The Chapel of Stirling Castle, bearing this dedication, stands on a cliff overlooking a most extensive plain. There is the well-known Church in London, St. Michael's, Cornhill. When the original Church was built, there were no houses between it and the river below. The river Thames has been gradually driven back and back, and at that time came much nearer to that part of the city than now, and the Church really stands on a cliff overlooking the Thames valley.[6]

I will give some of the Churches in England which are dedicated to St. Michael:—

Cambs: Witcham; Devon: Broad Hempston, Oldridge; Essex: Frating, Lindsell; Hants: Corhampton, Hartley-Mauditt; Lincs: Dalby, Salop: Ryton; Suffolk: Shelland; Sussex: East Dean, Littlington, Willingdon; Wilts: Foxleys, Tytherley; Worcs: Kyre-Wyard; Yorks: Millington.

[6] C. Browne, *op. cit.*, p. 279.

The origin of the festival of All Saints is most interesting. The Pantheon at Rome, known by the Italians as "Sancta Maria Rotonda," "St. Mary the Round," or "Circular" is a very remarkable building. It is supposed to be, in span, the largest dome that exists. It is wider across, although not as high as St. Peter, Rome, and larger than our British Museum. It was discovered by excavation, which took place some years ago, that this dome-shaped building was originally the "Calidarium," or hot-air chamber of a large group of baths corresponding to the Turkish baths of our own day, which we derive from Rome by way of Byzantium, now Constantinople. Soon after it was built it occurred to some one, who may possibly have been the Consul Agrippa, whose name appears on the front of the building,[7] that the niches in the walls all around the interior rendered the building suitable for dedication as a temple of honour to all the gods that were recognised in Roman martyrology, consequently it was dedicated as a temple to the services of all the gods, and so was called the Pantheon. However, later, when Rome became a Christian city, this building was given by the Emperor to Pope Boniface IV, who having purged it from all heathen associations, re-dedicated it to "St. Mary and All Martyrs," intending Martyrs to include All Saints, as the previous dedication had comprised

[7] The original old Pantheon was burned, and the existing building was re-erected in the reign of Hadrian.

all deities. However, it was afterwards considered that all the Saints were not included in such a dedication, and the gap was filled up afterwards by Pope Gregory III, who in the year 731 A.D., while he was making additions to the old Basilica of St. Peter, at Rome, added a Chapel, which he dedicated to All the Saints. This Chapel was dedicated on November 1, and consequently that day has ever since been set apart as the festival of All Saints.[8]

The first Church dedicated to the Blessed Virgin is known as Santa Maria in Trastenere, situate beyond the Tiber. The citizens dwelling in its vicinity are said to be of the most pure Roman descent. This Church was dedicated in 340 A.D., but it is claimed that it was originally built in 280 A.D.; it is said that this was the very first Church ever expressly erected for the purpose of Christian worship, though at first it received no dedication. It was afterwards entirely demolished and was rebuilt in 340 A.D., and was dedicated to the Blessed Virgin, being the first to receive such a dedication.[9] The dedications to the Blessed Virgin are by far the most numerous (2,335 Dedications).[10] However, at first this dedication seems to have been rather uncommon. In Bede's list there are only three; those to St. Peter and St. Paul outnumber all the rest put

[8] Charles Browne, *op. cit.*, p. 285.

[9] *Ibid.*, p. 280.

[10] Francis Bond, *Dedications and Patron Saints of English Churches*, 1914, p. 29.

together. Later on, in the twelfth century, under the influence of St. Bernard and Pope Innocent the Third (1198–1216), the veneration for the Blessed Virgin increased greatly throughout western Christendom. At the end of the twelfth century and throughout the thirteenth century Lady Chapels were built, or were rebuilt on a larger scale, and numbers of parish Churches dedicated one of their altars to the Blessed Virgin Mary. Her dedication increased in number, and Henry VIII added to them, by re-dedicating to "Christ and the Blessed Virgin Mary" the Cathedrals of Chester, Durham, and Rochester.[11] Sometimes there was more than one Church in a town with this dedication, and as a mark of distinction we find the forms, "St. Mary the Great," "St. Mary the Less," as at Cambridge. There are numerous dedications to St. Peter (1,140 Dedications). Ely, Exeter, Gloucester, Peterborough, Ripon, Winchester, and York Cathedrals all have, or once had, dedications to St. Peter, and there is also the famous Abbey of St. Peter, Westminster.[12] There are several remarkable dedications to St. Peter, one interesting example being that of the Church in the open court at the Tower of London. The dedication is that of St. Peter ad Vincula ("St. Peter-in-Bonds"), and the story of this dedication is as follows: When the Empress Eudoxia visited the Holy Land she received

[11] Francis Bond, *op. cit.*, p. 31.

[12] *Ibid.*, p. 33.

the two chains wherewith Peter was bound when in prison. One of these relics was sent to Constantinople, and a Church was built in which it could be preserved. The other chain was sent to Rome; and there also a very fine basilica was built for its reception, and was dedicated under the title of "Sanctus Petrus ad Vincula." This chain was preserved as a very great relic; and the Pope sometimes took filings to be presented as relics, and they were usually enclosed in a golden key. The anniversary of the dedication of the Church built to receive the chain was observed on August 1,[13] and it is still commemorated in the Roman Calendar, under the title "St. Peter ad Vincula." This dedication occurs in England about eleven times. In the vaulted chancel of St. Peter-in-the-East, Oxford, the diagonal ribs are carved with a chain-pattern; Mr. Francis Bond suggests that the original dedication therefore may have been "St. Peter ad Vincula."[14] There was an interesting old custom at Congleton, Cheshire, where the parish Church is dedicated to St. Peter-ad-Vincula. At midnight of the Vigil of the dedication feast three acolytes or servers were sent round the town each carrying

[13] The collect for Lammas Day, *i.e.* "loaf-mass day," Aug. 1, in the Sarum Manual, "Benedictio novorum fructuum," runs: "O God, who deliveredst blessed Peter the Apostle from his chains, and set him, untouched, at liberty; deliver us, we beseech Thee, from the bonds of our sins, and mercifully protect us from all evil."

[14] Francis Bond, *op. cit.*, p. 36.

leathern belts studded with spherical bells with rolling bullet clappers. These acolytes danced about in all public places, and having sufficiently aroused the faithful, the chief officer proclaimed at the market-Cross the holding of St. Peter's wake, and exhorted all good people to keep it religiously. This custom of "clanking St. Peter's Chains" has not been observed in Congleton for over 100 years.[15]

Of the 326 dedications to St. Paul, no less than 283 of these are double dedications, viz. to "St. Peter and St. Paul." Among the earliest are the dedications of St. Paul's Cathedral, London, and that of Jarrow.[16]

We now come to the dedication to St. John, Apostle and Evangelist (181 Dedications).[17] The tradition is that the Apostle was, by the command of the Emperor Domitian, cast into a caldron of boiling oil before the Latin gate at Rome and emerged unhurt, whereupon the Emperor banished him to the Isle of Patmos.[18] This incident is commemorated as a black-letter day in the Calendar on May 6, under the designation "Sanctus Joannes ante Portam Latinam." "St. John before the Latin Gate." Duchesne[19] is of the opinion that the festival of

[15] An account of this may be seen in a book by R. Head, *Congleton Past and Present*, 1887, pp. No. 3, 204.

[16] Francis Bond, *op. cit.*, pp. 45, 47.

[17] Francis Bond, *op. cit.*, p. 49.

[18] Tertullian *De Praescriptione Haereticorum*, XXXVI.

[19] *Christian Worship*, 1919, p. 281.

May 6 must have been the anniversary of the Church built near the Latin Gate, which had been consecrated in honour of St. John. The Church is mentioned for the first time in the Liber Pontificalis, in the passage dealing with Pope Adrian I (772–795 A.D.).

In the east window of the south aisle of Lincoln Cathedral is a figure of St. John immersed by order of the Emperor Domitian in a cauldron of oil, placed over a furnace, the flames of which are fed by two figures, one on either side, by means of poles. Mr. Francis Bond points out that few, if any, village feasts are observed on May 6, but the annual commemoration of benefactors at St. John's College, Cambridge, is held on that day. Apparently several Churches now dedicated to the Evangelist, properly belong to the Baptist, *e.g.* Ulpha Chapel in Cumberland now bears the dedication of St. John Evangelist, but its fair is kept on St. John Baptist's Day. Tradition tells us that once a priest of Diana challenged St. John to drink a draught of poison, but that when he made the sign of the Cross over it, Satan, rose from it in the form of a dragon and flew away. On the rood-screen of Ranworth Church and in a statue at Westminster, St. John bears in his left hand a chalice and dragon; with his right hand he had just made the sign of the Cross. The chalice and dragon with a palm appear on a shield in the Stanbury Chantry Chapel in Hereford Cathedral.[20]

[20] Francis Bond, *op. cit.*, p. 54.

Then there are the dedications to St. James the Greater (414 Dedications) and St. James the Less (26 Dedications).[21] Tradition relates that the Apostle St. James the Greater visited Spain during the short time that he was alive after our Lord's resurrection, and that he evangelised that country. At any rate later on his relics were brought by some Italian to Spain, and there they were deposited on a spot which was desolate at the time, but over them was erected a very fine Church which was dedicated to the Saint under the title of "San Giacomo Apostolo," this in time became shortened to the modern form of "Compostella." However, this somewhat obscured the name of the Saint, and later on the name of the Apostle in the Spanish form "Santiago" was added, and so by a curious reduplication it became known as "Santiago de Compostella." St. Philip and St. James the Less are both commemorated on the same day. The relics of the latter were brought to Constantinople and afterwards to Rome, where they were placed in a reliquary which already contained some relics of St. James the Less. A Church was built to contain this reliquary, and was dedicated to St. Philip and St. James on May 1, A.D. 560, which has since always been the joint festival of the two saints in the Western Church.[22] For an account of other dedications reference

[21] *Ibid.*, pp. 43, 58.

[22] *Ibid.*, p. 59

should be made to Charles Browne: *Dedication of Churches* in St. Paul's Ecclesiological Society (Transactions), Vol. I, and Francis Bond, *Dedications and Patron Saints of English Churches*, 1914. I am much indebted to these two books for the valuable information obtained.

Chapter IX

Memorials of Founders and Dedication Inscriptions—The Reconsecration and Reconciliation of Churches.

At a Synod of Chelsea, held under Wulfrid, Archbishop of Canterbury in 816 A.D., it was advanced that when a Church is built it shall be consecrated by a proper diocesan, who shall take care that the Saint to whom it is dedicated be pictured on the wall, or on a tablet, or on the altar.[1] Dugdale says that he has seen a very ancient transcript[2] of a Decree made by Robert de Winchelsea, Archbishop of Canterbury (ob. 1313), in the visitation at the time of Edward I, which was confirmed by Walter Reynolds his successor, whereby the parishioners throughout all the Archdeaconries of the Province were appointed to see that the image of the Saint, to whose memory the Church was dedicated, should be always erected in the Church of every Parish.[3] But these images were pulled down either in the reign of Edward VI or the beginning of Elizabeth's reign, so that now there are few memorials of the

[1] Canon ii. *Mansi Sacrorum Conciliorum Collectio*, XIV, 356.

[2] Ad Calcem. Regist. Priorat de Daventre penes Joh. Rushworth ar.

[3] Dugdale, *Antiquities of Warwickshire*, II, p. 649.

dedication saint. However, a few Churches still contain dedication stones giving the names of their particular founders, or the time of their building or consecration. The following may be noted:

Odo and Dodo, two brothers, founded a monastery at Tewkesbury in 715 A.D. in the place where their palace stood, as appears by this inscription given by Leland from the Abbey register, as the inscription on the wall over the door of the Chapel by the gate of Deerhurst priory, where Almeric brother of Odo and Dodo was buried.

HANC AVLAM REGIAM DODO DVX CONSECRARI FECIT IN ECCLESIAM.[4]

At Postling Church, Kent, in the chancel, let into the north wall, is a small stone tablet of about 6 inches square with an inscription in old capitals denoting that on 19 Kalends of September (August 14), on the day of St. Eusebius, Confessor, this Church was dedicated in honour of Blessed Mary, Mother of God:

XIX KL SEPTER S̄ EUSEBII C̄FSR HEC
ECCLA FUIT DEDICATA IN HONORE S̄TE
DĪ MATRS MARE.

Unfortunately no year is given. However, the Vicar (Rev. H. F. Smith), who kindly sent me the above extract, tells me that there is a

[4] S. Pegge, "A Sylloge of the Remaining Inscriptions Relating to the Erection of our English Churches, 1787. *Bibliotheca Topographica Britannica*, Vol. VI.

certain amount of herring-bone work on the exterior of the south wall of the Church which points to Saxon origin.

By Archbishop Lanfranc's Council, held in 1075 A.D., certain sees were directed to be removed from villages to cities, and soon after, the see of Thetford was translated to Norwich, where Herbert Losinga, the bishop, built a Cathedral; he himself laid the first stone in 1094 or 1096,[5] with this inscription:—

> DOMINVS HERBERTVS POSVIT
> PRIMVM LAPIDEM IN NOMINE PA-
> TRIS FILII, ET SPIRITVS SANCTI
> AMEN.[6]

At Clee Church, Lincs., an inscription recording the dedication of the Church by Hugh, Bishop of Lincoln in 1192, is inserted in one of the Norman pillars of the nave, just opposite to the entrance to the Church, but the nave is at least fifty years earlier than this date. The inscription reads thus:—

> Hec Ecclesia dedicata est
> in honore Sancte Trinitatis
>
> et Beate Marie VIII Nonas Martii
> a Domino Hugone Lincolni—
> ensi episcopo anno ab incarnati—
>
> one Domini MCXCII
> tempore Ricardi regis.

[5] Tanner, *Notitia Monastica*, p. 338.

[6] Pegge, *op. cit.*, p. 26.

The above inscription is on a separate piece of stone let into the pillar, and it relates only to the choir and the transept, which had then just been rebuilt, the nave having been left to the last, and eventually not rebuilt at all.[7]

Bixley Church, Norfolk, was built by William de Dunwich, who was one of the bailiffs of Norwich, in 1272. On a stone at the south-east corner of the Church are the following words:—

Anime Wilelmi de Donewico ffundatoris
hujus Ecclesie propiciatur Deus.[8]

In the Church of Stoke Golding, or Goldingham, Leicestershire, on a tablet set within the wall, there is this inscription:—

Robert de Campania mil. et Margareta uxor ejus,
filia Rogeri de Stoke mil. fundaverunt hanc Ecclesiam,
in honorem Margareta Virginis Temp. Edw. I.[9]

The Church of Goodneston, Kent, seems to have been erected to a great extent by the assistance of the family of Boys of Bonnington, about the time of Edward III, for on one side of the west door under the steeple are these words carved in the stonework:—

Orate p. T. Boys Adjutor isti op. On each

[7] *Archæologia*, Vol. XLIII, p. 87.

[8] T. Staveley, *The History of Churches in England*, 1773. This edition has many MS. notes of particular interest.

[9] Staveley, *op. cit.*, p. 138.

side there is a shield of arms over a Cross, the other a saltire, also the arms of Langley and Oxenden.[10]

In the north window of Buckland Church, Herts., near the pulpit, was the following inscription:—

> Nicholi de Bokeland, qui istam ecclesiam cum capella
> Beatae Mariae construxit, anno Dom. 1348.[11]

In the chancel of the Church of Wanlip, Leicestershire, on a flat stone is this inscription:—

> Here lies Thomas Wallis Knight Lord of Anlip and Dame Katrin his wife, which in her time made the Kirk of Anlip, and Hallowd the Kirkend font, in worship of God and our Lady, and Seint Nicholas, That God have their Souls and mercy: An. Dni. Millesimo ccc Nonagesimo tertio.[12]

Edward Duke of York, in 11 King Henry V (1415), built the Church of Fotheringay, Northants, in which there is an inscription:—

> In festo Martinii processo Martiniani
> Ecclesi . . prima, fuit hujus. petra locata
> Ao Xri. C. quatern. Ac M. cum deca quinto
> Henrici quinti tunc iminente secundo.

[10] Staveley, *op. cit.*, p. 137.

[11] Chauncy, *Historical Antiquities of Hertfordshire*, 1700, p. 116.

[12] Staveley, *op. cit.*, p. 138.

In the Church of St. Laurence in Ipswich, upon the removal of a pew, a stone was found whereon was engraven this epitaph:—

Subjacet hic lapide John Bottold vir
probus ipse,
Istius Ecclesiae primus Inceptor fuit ista
Cujus Anime Domine Misereris tu bone
Obiit MCCCC XXXI. litera dominicalis G.[13]

Simon Sudbury, Archbishop of Canterbury, when he was bishop of London, built the Chapel, or upper end of the Church at Sudbury in 1465, as appears in the glass window:—

Orate pro Domino Symone Thepold, alias
Sudbury,
qui istam capellam fundavit, anno Domini
M. CCCC. LXV.,
in commemoratione omnium animarum de-
dicat, dat, consecrat.[14]

We will now proceed to consider the Reconsecration of Churches. A Church once consecrated may not be consecrated again; to which general rule of the Canon law; one exception was "unless they be polluted by the shedding of blood"; and in that case, the Canon supposes a reconsecration; though the common method in England was, a reconciliation only, as may be seen in some of our Ecclesiastical records. However, when a Church has fallen into ruins or has been entirely

[13] Staveley, *op. cit.*, p. 140.

[14] Pegge, *op. cit.*, p. 50.

or almost entirely destroyed by fire, there should be a reconsecration. The rule laid down in the Canon is "unless they be burnt for the greater part thereof, and not otherwise."[15] There is a decree of Innocent III that so long as the walls of the Church remain in their integrity and the altar stone not moved or greatly broken, neither the Church nor the altar ought to be consecrated afresh.[16]

One instance of a reconsecration is that of Wyke-Champflour, where the old Chapel is said to be "pulled down and wholly re-edified and built anew as now it is,"[17] and at St. Catherine Cree where the old parish Church "had become so ruinous that it was decided to rebuild."

The ruinous quire of the Cistercian Abbey of Abbey Dore was reconsecrated on Palm Sunday, March 22, 1634–5, by the Bishop of St. David's, under a commission from Dr. Wren, Bishop of Hereford.[18]

When the Church at Southmalling had been polluted, and had been rebuilt, and then used

[15] Bishop Gibson, *Codex Juris Ecclesiastici Anglicani*, Oxford, 1761, Vol. I, p. 189.

[16] *Corpus Juris Canonici*, *Tauchnitz*, 1881, ed. Richter and Friedberg, II, 634.

[17] See Consecration of Chapel of Wyke Champflour in Parish of Bruton in Somerset by Dr. Arthur Lake, Bishop of Bath and Wells, on Sunday, July 18, 1624. J. Wickham Legg, *English Orders for Consecrating Churches* (Henry Bradshaw Society, Vol. XLI), p. 91.

[18] J. Wickham Legg, *op. cit.*, p. 147.

for divine services, Dr. Abbot, Archbishop of Canterbury, formally forbids the minister, churchwardens, and people to enter the new building until it be canonically and legitimately consecrated: this took place on May 24, 1632.[19]

However, in the year 1637, when Laud was Archbishop of Canterbury, there was brought to his notice the case of a Chapel in the diocese of Hereford which once belonged to the priory of St. John of Jerusalem, and had been from the time of the dissolution of Monasteries desecrated by being applied to secular and profane uses. It had been used for a stall for cattle and a hay-loft, yet because the walls and roof were entire, a reconciliation and not a reconsecration was deemed proper. The Archbishop declares that, as far as in him lies, he frees it from the results of such profanation and further reconciles (*reconciliamus*) the Chapel so that divine service may be said in it.

In the same year Laud issued a like document in favour of Plaxstole Chapel, near Wrotham, Kent, about the profanation of which there seems to be some doubt, but which was much out of repair. Dr. Wickham Legg's remark on reconciliation is of interest, and I will quote it in full: "It has been said that, strictly speaking, reconciliation is a term not used of restoring a profaned Church to its original purpose, but only of some process of purification after an enormous crime has been committed within the building. It has been

[19] *Ibid.*, p. xlviii.

seen above that Laud uses the term when the Church has merely been desecrated. So also does Cosin in his Third form (p. 258), and there is an allusion to a ruinous state that compels rebuilding in one of Tisdale's forms (p. 210, note). There were offices for a like purpose in the Irish book of the seventeenth century; these are not, popularly speaking, reconciliation. There is a true instance of reconciliation at Bristol in 1624 when, on St. Barnabas' Day, Owen Charles polluted a Church by a crime of the nature of which we have no knowledge: nor do we know the form or order by which the Bishop purified the buildings.

"The 11 June, 1624, in the morning, one Owen Charles polluted St. Warberowes Church in Bristoll, for which offence the Church doores were kept fast until the 11 Julie following, on which day it was by Doctor Wright, Bishop of Bristoll, reconciled and purged with great solemnitie."[20]

If a Church be rebuilt on the old lines of the foundation, and so includes within itself the same originally consecrated ground and no more, it is doubtful whether it is requisite that this Church be reconsecrated. In a case where the Church of Waddington, Yorks., had been rebuilt in 1825 under a faculty, upon its old foundation, but the tower and the eastern wall with its windows had never been removed, and some of the offices of the Church had been performed during the repairs, it was held that

[20] Henry Bradshaw Society, Vol. XLI, p. xlix.

this had never ceased to be a parish Church, so as to require reconsecration, but remained subject to the authority of the diocesan.[21]

But an Act, reciting that doubts are entertained whether when a Church has been rebuilt or enlarged and the external walls partly destroyed or the position of the Communion table altered, a reconsecration is not necessary in order to be the valid administration of divine offices therein, has enacted that such administration is valid, although there may have been no reconsecration.[22]

Sometimes a new dedication has been substituted for the original one. In some cases the name had become unpopular because it was identified with superstition, the reason given by Henry VIII for suppressing dedications in honour of St. Thomas of Canterbury. A series of changes may be seen in the beautiful Church of Milton Abbas. This Church was dedicated to "SS. Mary, Michael, Samson and Branwallader."[23] Later this was reduced to "SS. Mary

[21] Parker *v.* Leach (1866). *Law Reports Privy Council Appeals*, 1867, Vol. I, p. 312.

[22] Consecration of Churchyards Act, 1867, 30 and 31 Vict. C. 133, S. 12. Quoted A. T. Lawrence and S. R. Cripps, *The Law Relating to the Church and Clergy*, 1921, p. 371.

[23] His name occurs in conjunction with St. Sampson in a Liturgy of probably tenth century belonging to Brittany. Haddon and Stubbs, *Concilia* II, 82. St. Branwallader's day is given as Jan. 19 in the Calendars of Winchester and Malmesbury, shewn to belong to these two places by numerous entries. Hampson's *Medii Aevis Kalendarium* 422, 435.

and Samson"; later still to "St. James the Great." In some cases a wealthy and popular chantry overshadowed the Church in which it was founded, its name ultimately taking the place of the original dedication. Thus the Church at Cambridge, now called "Little St. Mary's" to distinguish it from the University Church of "Great St. Mary's," was originally St. Peter's Church, from which the adjacent College derived its name of "Peterhouse." The parish Church of Hitchin is now dedicated to St. Mary; but in 1475 a license was issued by the bishop of Lincoln to found a "guild of St. Mary in the Church of St. Andrew Hicchyn, Co. Hertford."[24] The Church at Walton, Norfolk, was built about the time of Henry I and dedicated to St. Giles, though it seems about Henry VI's time to have been re-dedicated to St. Mary; there were three guilds held in it, one of St. Giles, one of St. Mary, and one of St. John Baptist.[25]

Griston Church, Norfolk, was originally dedicated to St. Margaret. There were four guilds in this Church: St. Mary's, St. Peter's,

Branscombe Church in Devon was dedicated to St. Winifred and St. Branwallader. William Worcester, writing about A.D. 1480, says: "Sanctus Brandwellanus," a King's son and Confessor, lyeth in the Church of the village of Bramston, per 8 milarice de Axmyster, at per 4 milaria de le south-sea. Itin. Edrd. Naswith Cantab. 1778, p. 91.

[24] Quoted F. Bond, *Dedications of English Churches*, 1914, p. 191.

[25] Blomefield, *Hist. of Norfolk*, Vol. II, 316.

St. Margaret's, and St. John's, and there was a light called St. Mary's light. In 1477, the steeple was rebuilt, with the greater part of the Church, which was then re-dedicated to St. Peter and St. Paul.[26] Hawkchurch, Dorset, according to the Sarum Registers, was dedicated at different periods, to St. John Baptist, All Saints, and St. Peter.[27]

[26] Blomefield, *op. cit.*, p. 290.

[27] J. Hutchins, *History and Antiquities of Dorset*, 1774, Vol. II, p. 299.

Chapter X

The Consecration of Churchyards.

Scriptural references to Burying-places—The Catacombs —Burial in cities and Churches prohibited by Christian Emperors—Kings and Emperors buried in the "Atrium"— This Privilege granted to others in sixth century—Bishops and Founders of Churches buried in Churches—Monastic Burying-places.

The Jews and Early Christians took particular care in burying their dead. To be denied burial was the most humiliating indignity that could be offered to the deceased, for it meant "to become food for beasts of prey." (Deut. xxviii. 26; 1 Kings xiii. 22; xiv. 11; xxi. 24; 2 Kings ix. 34–37; Jer. vii. 33; viii. 1, 2; ix. 21; xiv. 16; Ezek. xxix. 5; Ps. lxxix. 2, 3.) Hence it was a sacred duty to inter a body found unburied. The law, therefore, requires even criminals to be buried, who have been put to death. (Deut. xxi. 23.) So, too, the slain enemy was buried (1 Kings xi. 15; Ezek. xxxix. 15), not merely because the dead body defiled the land, but from a feeling of compassion, as is seen in the case of Rizpah (2 Sam. xxi. 10). The climate of Palestine necessitated the quickest possible disposition of the corpse; interment, therefore, took place on the day of death. (Deut. xxi. 23.) The Jews used no coffin for the burial of their dead, but simply a bier or narrow bed, consisting of a

plain wooden frame on which the body was placed, and thus carried by bearers to the tomb. (See 2 Chron. xvi. 14.) From the burial of Sarah in the cave of Machpelah (Gen. xxiii. 9) to the funeral rites prepared for Dorcas (Acts ix. 37) there is no mention of any sarcophagus or even coffin in any Jewish burial. However, the coffin was used in Babylon and Egypt.

To secure a family burying-place was regarded among the Jews as a matter of great importance, and accordingly a minute account is given in the Book of Genesis of the purchase of Abraham of the field of Ephron the Hittite at Hebron, in which was the cave of Machpelah, as a burying-place for Sarah his wife, himself, and their descendants. (Gen. xxv. 10; xlix. 31; l. 13.) However, there were notable exceptions—Rachel being buried where she died on the way to Ephrath, which is Bethlehem (Gen. xxxv. 19), and Joseph in Shechem, the parcel of ground which Jacob bought of the sons of Hamon (Jos. xxii. 32).

His refusing to accept the privilege of burying there as a gift when offered to him, shews the importance Abraham attached to the transaction, and his insisting on purchasing and paying for it (Gen. xxiii. 20), in order that it might be "made sure unto him for the possession of a burying-place."

Machpelah is not the name of the cave, but as Gen. xxiii. 17, 19 shews, the name of the district in which the field containing the cave

was. The traditional site of this cave, on the north-east edge of the modern El-Halîl, is now surmounted by a mosque 70 ft. long (from north-west to south-east and 93 ft. broad), which occupies the south-east part of a court 181 ft. long by 93 ft. broad, called the Haram ("prohibited," *i.e.* sacred "place"), and enclosed by massive walls 8 ft. thick and 40 ft. high. The Haram is very carefully guarded by the Moslems, and in modern times has never been entered by Christians except on rare occasions by distinguished persons, as in 1862 by the (then) Prince of Wales, accompanied by Dean Stanley and other members of his suite, and again in 1881 by the Princes Albert Victor and George, Canon Dalton, Sir Charles Wilson and Colonel Conder. Dean Stanley's account may be seen in his book on the Jewish Church, 1 App. 2.

The Haram enclosure contains six large cenotaphs, equi-distantly disposed along the length of the enclosure, and supposed by the Moslems to stand vertically above the actual graves of the three patriarchs and their wives, each enclosed in a separate chapel, guarded by doors inlaid with brass-work and covered with richly embroidered silk hangings. The cenotaphs of Isaac and Rebekah and in the mosque itself, those of Abraham and Sarah in the porch on the north-west of it, in the middle of the Haram, and those of Jacob and Leah in two separate chambers at the north-west end of the Haram.

There is also a cenotaph of Joseph in a building just outside the Haram, on its north-west corner. The cave below has never been entered in modern times: there are in the floor of the mosque three entrances said to lead into it, but they could be reached only by breaking up the flags of the flooring, a proceeding which the Moslems would regard as sacrilegious. As regards the date of the Haram and its contents, the massive enduring walls are considered to belong to the time of Herod; the mosque contains remains of a Christian Church, belonging probably to the twelfth century, A.D.; the cenotaphs and their decorations are of later Arab workmanship.[1]

The value of a family burying-place was in part due to the fact that burial therein involved union with kin in Sheol (Gen. xxv. 8, 17; 2 Sam. xxi. 14). Hence we find that family tombs in the Early Ages were on the estate and near the house. Joshua was buried in his own inheritance in Timnath-Serah (Josh. xxiv. 30) and Samuel in his own house at Ramah (1 Sam. xxv. 1), which probably means the garden attached to his house, as it is unlikely that it would mean the dwelling itself.

Moses died in the plains of Moab (Deut. xxxiv. 6) and was buried there, "but no man knoweth his sepulchre to this day," which is a singular utterance as being the only instance in the Old Testament of a sepulchre being concealed, or of one being admitted to be

[1] Quoted S. R. Driver, *The Book of Genesis*, 1907, p. 228.

unknown. The bodies of kings were buried in a tomb close to the Temple walls at Jerusalem (Ezek. xliii. 7–9; *cf.* Neh. iii. 16). Of the twenty-two kings of Judah, who reigned at Jerusalem from 1048–590 B.C., eleven were buried in one hypogeum, in the city of David. The names of the kings lying together were David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Gothan, Hezekiah, and Josiah, together with the good priest. Of all these it was merely said that they were buried in "the sepulchres of their fathers," or of the kings in the city of David, excepting two—Asa and Hezekiah. Of the first it is said "they buried him in his own sepulchre which he had made for himself in the city of David, and laid him on the bed, which was filled with sweet odours, and divers spices prepared by the apothecaries' art, and they made a very great burning for him" (2 Chron. xvi. 14) Of Hezekiah it is said they buried him in "the chiefest [or highest] of the sepulchres of the sons of David" (2 Chron. xxxii. 33). This might mean that there were several apartments in the hypogeum, though it may merely indicate that they excavated for him a chamber above the others, as was frequently done in Jewish sepulchres.

Kings Jehoiada and Joash are said to have been buried in the city of David, but not in the "sepulchres of the kings." The first because of the sore diseases of which he died (2 Chron. xxiv. 25); and one king, Uzziah, was buried

with his father in the "field of the burial of the kings," because he was a leper (2 Chron. xxvi. 23). These accounts shew the extreme care the Jews took in the selection of the burying-places of their kings, and the importance attached to the record. The highest honour was conferred upon the good priest, Jehoiada for we read that " they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house" (2 Chron. xxiv. 16).

For practical reasons people began quite early to locate tombs outside the cities, and graves came to be regarded as ceremonially impure. In our Lord's time tombs were whitewashed in order that their character might be known at a distance and defilement avoided (Matt. xxiii. 27; Luke xi. 44).

The grave of Lazarus, as the whole course of the narrative shews, was without the town (John xi. 30), according to the universal custom of the East (Luke vii. 12), which did not allow a depositing of the dead among the living.[2]

"It was a cave and a stone lay upon it" (John xi. 38). Sometimes the entrance to these tombs was on a level; sometimes, as most probably here, there was a descent to them by steps. The stone which blocked up the entrance, only with difficulty removed (Mark xvi. 3), kept aloof the beasts of prey, above all

[2] Rosenmüller, *Altes und neues Morgenland*, Vol. IV, p. 281.

the numerous jackals, which else might have found their way into these receptacles of the dead, and torn the bodies. The tomb of our blessed Lord Himself, with its "door," appears rather to have had a horizontal entrance.[3]

In the time of Christ the body was washed, anointed with fragrant spices,[4] and more or less completely wrapped in linen (Acts ix. 37; Mark xvi. 1; John xi. 44). The Old Testament makes no allusion to this custom. The beliefs that the dead in Sheol might be recognised by the habit implies that in early times the corpse was buried in the apparel of daily life. Later, royalty and officials were buried with costly spices, ornments, gold and silver.[5]

The burial-place of our Lord is described thus in St. Mark xv. 46: "And placed him in a tomb, which was hewn out of a rock, and rolled a stone against the door of the tomb." It was a new Tomb "wherein was never man yet laid" (John xix. 41). Edersheim[6] gives some interesting information on tombs, he says: "The tombs were either 'rock-hewn' or natural 'caves,' or else large walled vaults, with niches along the sides. Such a 'cave' or 'vault' of

[3] Archbp. Trench, *Notes on the Miracles*, 1908, p. 442.

[4] "The bodies were anointed with many spices, with myrtle, aloes, and at a later period also with hyssop, rose-oil, and rose-water."—Edersheim, *The Li e and Times of Jesus the Messiah*, Vol. II, p. 318.

[5] Josephus, Ant. XIII, viii. 4; XV, iii. 4.

[6] Edersheim, *The Life and Times of Jesus the Messiah*, Vol. II, p. 318.

4 cubits (6 ft.) width, 6 cubits (9 ft.) length and 4 cubits height, contained 'niches' for eight bodies—three on each of the longitudinal sides, and two at the end opposite the entrance. Each 'niche' was 4 cubits (6 ft.) long, and had a height of seven and width of six hand-breadths. As these burying 'niches' were hollowed out in the walls, they were called Kukhin. The larger caves or vaults were 6 cubits (9 ft.) wide, and 8 cubits (12 ft.) long, and held thirteen bodies—four along each side-wall, three opposite to, and one on either side of the entrance. . . . At entrance to the vault was a 'Court' 6 cubits (9 ft.) square, to hold the bier and its bearers."

We will now pass on to the Catacombs which were used by the Early Christians exclusively as their places of burial and of holding assemblies.[7] Probably they all originally belonged to private families or individuals, being dug in the villas or gardens of wealthy citizens who had embraced the faith. We find that their most ancient titles were taken from the names of their owners, and many of these names are still retained: Lucina, who lived in the days of the Apostles and others of the same family,

[7] J. S. Northcote and W. R. Brownlow, *Roma Sotterranea*, 1879, Vol I, p. 2, "The Roman Catacombs—as this subterranean world is usually called—are a vast labyrinth of galleries excavated in the bowels of the earth in the hills around the Eternal City; not in the hills on which the city itself was built, but in those beyond the walls. Their extent is enormous, not as to the amount of superficial soil which they underlie, so much as in the actual length of their galleries."

or of the same name, who lived during the next two centuries; Priscilla, also a contemporary of the Apostles; Flavia Domitilla niece of Vespasian; Commodilla, whose property lay on the Via Ostiensis; Praetextatus, on the Via Appia; Pontian and Generosa, on the Via Portuensis; and the Jordani, Maximus, and Thraso, all on the Via Salaria Nova. At the end of the second century, possibly before, some of the cemeteries passed into the hands of the Church; and were administered by the chief Deacon under the authority of the Bishop. There is direct evidence of this with reference to the Catacomb of St. Callixtus on the Via Appia. Another cemetery, on the Via Ardcatina, was known by the name of St. Mark, the Pope who founded it.[8]

These burial places of the Early Christians were not known in ancient times by the name of Catacomb, but cemeteries or sleeping-places; a new name of Christian origin, or rather an old name with a new meaning, which the Pagans, therefore, could only repeat, probably without understanding.[9] The word applied equally to all places of Christian burial, whether subterranean or not, and in some instances, *e.g.* in Greece and in Asia, it was used as the name of each separate tomb. In Africa, the same

[8] Quoted Northcote and Brownlow, *op. cit.*, p. 4.

[9] The imperial edicts therefore spoke of "these places which are called cemeteries."—Euseb. H. E. vii. 13. See also St. Chrysostom, Hom. in Coemet. Appell.

idea found expression in a Latin form, accubitorium; *e.g.*:—

IN MEMORIA EORUM
QUORUM CORPORA IN AC
CUBITORIO HOC SEPULTA
SUNT ALCIMI CARITATIS JULIANAE
ET ROGATAE MATRI VICTORIS PRESBYTE
RI QUI HUNC LOCUM CUNCTIS FRATRIBUS FECI.

"In memory of those who bodies have been buried in this cemetery, Alcimus, Caritas, Juliana, and Rogata, Mother of Victor the priest, who made this place for all the brethren."

"Cubiculum" is another word which was used both of the separate chambers in the Catacombs, and of sepulchral monuments above ground; and "Cubile" is the name given by Prudentius to the grave of St. Hippolytus. "Cubiculum," was used among Pagans in connection with their sepulchres; not, however, as the name of the sepulchre itself, but only of the Chamber that was often attached to it, in which the relatives and friends of the deceased used to meet for the celebration of the funeral feasts.

On the architrave of a doorway in the cemetery of St. Agnes was engraved CUBICULUM DOMITIANI. In the cemetery of St. Callixtus we have CUBICULUS FAL. GAUDENTI ARGENTARI, CUBICULUM AURELLIAE MARTINAE CASTISSIME ADQUE PUDICISSIMAE FOEMINAE, etc., A.D. 336; and LOCA AD PERTINENTES AD CUBICULUM GERMULAN[I].

"De Rossi is of opinion that even the word *Catacomb* derives its origin from the same source as *cubiculum;* and that, like *bisomus*, *trisomus*, and others, it is a hybrid word, half Latin, half Greek; the latter half coming from the same root as accumbo, recumbo, etc., and the former being the preposition κατά, used (as was common in later Latin) instead of *ad*. He takes the whole word, therefore, as equivalent to *ad coemeteria*, or *accubitoria*, *Christianorum* . . . it was first applied to a spot where the chief of the Christian cemeteries were situated, whence in later times it has come to be extended to them all."[10] Other names for these burial-places were *hypogeum*, *locus sanctus*, *cryptae*.

The following brief description, from the pen of Dr. Jamieson,[11] may afford the reader some idea of these interesting subterranean burial-places of the Early Christians: "The descent was made by a ladder, the foot of which stood in a broad and spacious pathway, which extended like a street along the whole length of the place. This principal entrance opened, at intervals into smaller passages, which again led into a variety of chambers; and on either side of them were several rows of niches pierced into the wall, serving as catacombs, and filled with coffins. The chambers were painted, for the most part, like the Churches, with passages of history from the Old and New Testaments.

[10] Northcote and Brownlow, *op. cit.*, pp. 7, 8.

[11] *The Manners and Trials of the Primitive Christians*, 1840, pp. 180, 181.

In the centre of the large street was an open square, large and commodious as a market-place, in which those who took refuge there in those troublous times were wont to congregate for worship, and the comfort of which, as place of abode, was greatly promoted by the liberal use which the Christians made of spices and perfumes on the dead. In the more distant of these cemeteries, whose remoteness rendered them less liable to be disturbed, there were small apertures left in the surface of the ground, through which a dim twilight was admitted; but the others, where these were closed, were absolutely dark, and, except by the aid of lights, impassable; so that on any sudden surprise the refugees had only to extinguish their lamps to insure their safety from the invasion of their enemies. The depth of these vaults was sometimes so great that two or three storeys were ranged one above another, and the whole aspect of the place conveyed the impression of a city under ground."

In the year 257 A.D. there was published by Valerian the first imperial edict that we know of which interfered with the liberty of Christians in their use of the Catacombs. The edict itself has not been handed down to us; its words, however, may almost be restored from the language of two contemporary authors.[12]

It clearly forbade "all Christian assemblies and all visits to the places called cemeteries,"

[12] Eusebius, *Hist. Eccl.*, VII, 11; Acta Proconsularia St. Cypriani.

and threatened very severe punishment upon any who should disobey. This edict was, of course, disobeyed, and Pope Sixtus II in A.D. 258, who had assembled the faithful for the celebration of the Holy Eucharist, in the Catacomb of Praetextatus, was put to death with four deacons who had been assisting him. This Catacomb was situated on the opposite side of the road from the Catacomb of St. Callixtus.

St. Laurence, the Pope's "archdeacon,"[13] who happened not to be assisting on this occasion, was a fortnight later burned alive on a gridiron for refusing to deliver the Church's treasures to the persecutors.

During the next fifty or sixty years the Catacombs come before us in the successive periods of Church history, as enjoying good or evil fortune according to the varying fortunes of the Church herself, of which they became a chief battlefield. In A.D. 260, Gallienus revoked his father's Edict, and sent another rescript through the Empire, by virtue of which the possessors of *loca religiosa* belonging to Christians, but which had been confiscated by Valerian, were to make restitution to the bishops of each Church. In addition to this general

[13] By Archdeacon is here meant the chief of the seven deacons who served in the Roman Church. The first notice of Archdeacons chosen from among the Presbyters seems to be that occurring in the letters of Hincmar of Rheims, 874 A.D. The rise of their separate and permanent jurisdiction is obscure. Quoted Bp. John Wordsworth, *The Ministry of Grace*, 1901 p. 163.

order, he sent rescripts to other Bishops, by which they were to recover the free use of "what are called the cemeteries."[14]

Evidently this order had been disobeyed; this is proved by the fact that Pope Sixtus was buried in the Cemetery of Callixtus, and his deacons, Felicissimus and Agapitus in that of Praetextatus. Some writers have thought that burial in the Catacombs was not forbidden by the edict of Valerian, but only the holding of assemblies there. However, the evidence from the particular features in the constitution of certain parts of the Roman Catacombs themselves seems to point to the stricter and more severe interpretation of the law.[15] Instead of staircases descending boldly from the highway-side, communications are now opened with the interior of extensive sandpits. The paths by which these communications are effected are not direct and straight, but long, irregular, and circuitous. Consequently, a stranger, on descending a staircase finds as he proceeds, that instead of its leading to the floor, it only reaches to the roof of the subterranean galleries. In fact, every effort was made in order to bewilder the Pagans: in some cases old staircases were cut off, and sometimes old galleries were blocked up with earth.

A few years later, in the second half of the year 303 A.D., a storm of persecution under Diocletian, fell upon the Church with awful

[14] Eusebius, *Hist. Eccl.*, VII, 13.

[15] Northcote and Brownlow, *Roma Sotterranea*, I, p. 154.

violence. All Churches which had been built during the years of peace were abolished; the farms or gardens under which the cemeteries lay were confiscated, and all Christian writings were destroyed. However, even under such alarming conditions as these, the Christians sometimes managed to make an entrance into the Catacombs for burial purposes. This is shewn by an occasional dated inscription, even in the cemetery of St. Callixtus which would probably have been a special object of pagan surveillance, and burial in it proportionally difficult. It is easy for us to understand why the Popes Marcellinus and Marcellus were not buried there. They were both buried in the Cemetery of Priscilla, on the Via Salaria.

In the year 306 A.D. Maxentius checked the persecution of the Church, and the Catacombs were once again restored to the Christians during the pontificate of Melchiades, A.D. 311.

In the later half of the fourth century, Pope Damasus (366–385 A.D.), did much to beautify and improve these ancient Catacombs. He recovered those tombs of the Martyrs which still lay hid, making them more easy of access, and more instructive to visitors. The Pope constructed new staircases and widened galleries which led to them, and covered the walls with marble. He also opened more shafts to admit more air and light, thereby greatly helping pilgrims who wished to pay the homage of their devotion. As he possessed a fine poetic talent, he composed many elegant inscriptions,

setting forth the glorious deeds and sufferings of the Martyrs, which were beautifully engraved on marble slabs at various shrines by "his friend and admirer," Furius Dionysius Filocalus. After the year 410 A.D., when Rome was taken by Alaric, the use of the Catacombs as the ordinary Christian cemeteries of Rome altogether ceased.

We will now consider briefly the laws made by Christian Emperors concerning burial in Cities and Churches. It was forbidden by the ancient Roman Laws, both those of the Twelve Tables and others, to bury in the city or any public places.[16] We find that these laws stood for many years, and some new laws were made prohibiting burial in Churches. For when some persons in Constantinople began to make an invasion upon the laws, under pretence that there was no express prohibition of burying in Churches included in them; Theodosius[17] (346–395 A.D.) made a new law equally forbidding both burying in cities and burying in Churches; whether this consisted only of the ashes, or relics, of any bodies kept above ground in urns, or whole bodies laid in coffins. All these were to be carried and reposited without the city, for the same reasons that the old laws

[16] In Greece it was the custom to bury in their cities and near their temples. Plutarch mentions a law of Lycurgus for burying the dead in the cities and round about the Temples. Vit. Lycurg.

[17] Cod. Theod. Lib. ix. tit. xvii, de Sepulchris Violatis, Leg. vi.

had assigned, namely, that they might be examples and memorials of mortality, and the condition of human nature to all passengers; and also that they might not defile the habitation of the living, but leave it pure and clean to them. And if any presumed to transgress, henceforward, the inhibition of this law, he was to forfeit the third part of his patrimony: and whatever officer was assisting in such a funeral, was to be amerced in a fine of forty pounds of gold. St. Chrysostom, bishop of Constantinople († 407 A.D.) takes notice of this law, when he says: "Consider that no grave is allowed to be made in the city: therefore, neither canst thou appear in the city that is above. For if this be forbidden in an earthly city, how much more in that which is heavenly?"[18] St. Chrysostom is here arguing with sinners, whom he reckons no better than mere graves and sepulchres, when dead in trespasses and sins. Sidonius Apollinaris (430–482 A.D.), a French bishop, plainly intimates that it was still the custom in France to bury without the walls of the city, in the open field. He describes the grave of his grandfather: "It was a field where he lay buried, filled with funeral ashes and the bodies of the dead, in the road and suburbs of the City Averne."[19] The Second Council of Braga,[20] held in 563 A.D., speaks of it again as a privilege, even then firmly retained in the

[18] Hom. xxxvii, al. lxxiv. in Matt.

[19] *Sidon.* Lib. III, Ep. xii. (Ed. 1609, Paris, p. 606.)

[20] Canon xxxvi.

cities of France, that no corpse whatsoever was buried within the walls of any of their cities: and they make use of this as an argument, why no one should be buried in any Church in Spain. Turning to Africa we find that some of the Circumcellions buried their pretended martyrs in the Churches, Optatus, writing about 368 A.D., tells us "they were taken up again and cast out, because it was not lawful to bury any corpse in the house of God."[21] However, we find in the time of St. Augustine (401 A.D.), by an order made in the Fifth Council of Carthage, against the Donatists, that it was then the custom to bury still in the fields and highways. The Donatists buried the Circumcellions, their pretended martyrs in the fields and highways, erecting their tombs in the fashion of altars for memorials. Canon xiv. ordered: "That such altars that were so erected by the roads or in the fields, as monuments of martyrs, to which it could not be proved that the bodies, or relics, of true martyrs were reposed, should be demolished, if it were possible, by the bishops of the respective sees in whose dioceses they were found."

However, a peculiar privilege seems to have been granted to kings and emperors, for they were buried in the *Atrium*[22] or "Church-

[21] Lib. iii.

[22] The *Atrium* was the Court attached to Churches in the earlier centuries, and was usually placed before the front of the Church, and surrounded by porticoes. Eusebius, *Hist. Eccles*, X, 4, 39, describes the *atrium* with its four porticoes in his account of the Church built by St. Paulinus at Tyre.

porch"; or in some other outer building of the Church. Thus Constantine desired to be buried near the Apostles, whose memorial he had honoured by building a Church called by their names;[23] and his son Constantius carried out his wish, as St. Chrysostom informs us: "His son thought he did his father, Constantine, a very great honour, to bury him in the fisherman's porch. And what porters are to the emperors in their own palaces, the same are the emperors to the fishermen in their graves. The Apostles, as masters of the place, have their residence within; but the emperor's ambition proceeds no further, than as neighbours and attendants, to take possession of the porch before the Church." Theodosius the Elder, Arcadius, and Theodosius the Younger, are said by a late historian to have been similarly buried.[24]

In the early part of the sixth century the people also were allowed to be buried in the *atrium*. For Justinian (483–565 A.D.), in his new Code leaving out the former part of the law of Theodosius, *i.e.* that all people were to be buried without the city, retained still the latter part against burying in Churches: "Let no one think that the places of the Apostles and Martyrs are allowed to bury human bodies in."[25]

[23] Lib. iii.

[24] Nicephorus, *Hist. Eccles.*, XIV, 58, of Constantinople, the last of the Greek ecclesiastical historians, flourished 1320–1330 A.D.

[25] Cod. Justin, Lib. i, tit. ii, de Eccles. Leg. ii.

The Second Council of Braga, Canon xviii, in Spain, held in 563 A.D., permits men to be buried, if necessity requires, in the Churchyard under the walls of the Church, but emphatically forbids any to be buried within, giving this reason for it: "That the cities of France still retained the ancient privilege firm, to suffer no dead body to be buried within the walls of the city; and therefore it was much more reasonable, that this respect should be paid to the venerable martyrs."

However, the Council of Nantes, held about the year 660 A.D., Canon vi. permits burials in the *atrium*, in the cloister, or in the *exedrae*, or outer buildings of the Church, but not within the Church itself, and near the altar where the Body and Blood of Christ is consecrated. The same precept is repeated in Canons of later Councils, *e.g.* the Council of Mentz, Canon lii, held in 813 A.D.

When we turn to the East, we find that the Emperor Leo VI,[26] about 900 A.D., abrogated all the ancient laws against burial in the cities, and granted men the liberty to bury within the walls or without the walls of any city; however, nothing is said as regards permission to bury in Churches. From our examination of the above Laws of the Emperors and Ecclesiastical Canons it is quite evident that there was no general permission granted allowing people to bury their dead in Churches. However, the Council of Mentz, held in 813 A.D., qualifies

[26] Nov. liii.

the general prohibition with this exception: "None shall be buried in the Church, except bishops, and abbots, and worthy presbyters, and faithful laymen."

The Council of Tribur, held in 895 A.D., only forbids laymen to be buried in the Church, hence we may conjecture that it granted this privilege to the clergy. Canon xvii.: "Let no layman, for the future, be buried in the Church: yet such bodies as are already buried there, may not be cast out, but the pavement shall be made over the graves, that no footstep of a grave shall appear. And if this cannot, without great difficulty, be done for the multitude of corpses lately buried there, let the place be turned into a *polyandrium*, or cemetery, and let the altar be removed thence, and set in some other place, where the sacrifice may be religiously offered to God."

The privilege of being buried in Churches was granted in the case of bishops and emperors at any early date. Socrates, writing in 439 A.D. says: "Proclus removed the body of St. Chrysostom from Comana to Constantinople and laid it in the Church of the Apostles."[27] Evagrius (536—*circa* 594 A.D.) speaks of it as customary to bury the emperors and clergy in the Church of the Apostles, built by Justinian, at Constantinople.[28] We find that this privilege was also granted to founders of Churches. Sozomen,[29] writing in 440 A.D., says the wife of one, Caesarius, was buried in the Church near

[27] *Hist. Eccl.*, VII, 45. [28] *Ibid.*, IV, 31. [29] *Ibid.*, IX, 2.

the *Ambon*, or "reading-desk," because he had been the founder of it.

Monastic bodies seem to have had their own burying-grounds at an early date.[30] However, these were originally outside the precincts of the Monastery. Bede, in the *Life of St. Cuthbert*, speaks of a dead monk being carried to his burial in a cart: this would hardly have been necessary if the interment had taken place within the Monastery. It appears that a Chapel or Oratory was built in the place which was selected for interment of the brethren. Abbot Bertinus, in 660 A.D., enclosed a graveyard for his Monastery on a neighbouring hill, and built in the midst of it a Church dedicated to St. Mary.[31]

Later on graveyards were found within the convent walls, but not within the cloister, and were provided with a separate Church. Thus the cemetery found by Eigil at Fulda, is believed to have been of this kind, the Church of which was dedicated in the year 822 A.D.[32] Benedict of Aniane also had an oratory built in the cemetery of his Monastery.[33] The ancient plan of St. Gall shews only a Cross in the middle of the graveyard within the convent walls. At a later period burials took place in the cloister itself. Abbot Walfrid, when

[30] St. Isidore of Seville (ob. 636 A.D.) Regula cap. xxiii.

[31] Acta SS. Bened. Saec iii, pt. i p. 110.

[32] Life of Eigil by Candidus, chapter xx in Acta SS. Bened. saec iv, pt. i, p. 238.

[33] Life, chapter xxxix. in Acta SS. Bened, saec. iv, pt. i.

dying (765 A.D.), expressed a wish to be buried in the midst of the cloister; and other monks of that rule were buried in the cloister.[34]

Selden[35] speaks of a Canon of an old Synod of Ireland "held about these elder times of the English Church," relating to monastic burial.

"In that Synod it appears that any man might have bequeathed his burial to what Abbey best pleased him, and that the Abbot to whose Monastery the bequest was made, should have the apparel of the dead, his Horse and his Cow for a Mortuary, although he had before solemnly given all that he had to any other Abbot. Whence may easily be conjectured that monasteries were in chiefest reputation for burial, and had a right of it before any other kind of Parochial Church."

[34] Life, Chs. viii. xiv, Acta SS. Bened. saec. iii, pt. 2. The above information is taken from *Dict. of Christian Antiquities*, Vol. I, p. 392.

[35] *History of Tythes*, 1618, p. 263.

Chapter XI

Churchyards in England—Burial in the North End—Anglo-Saxon Consecrations—Churchyard Crosses—English Orders for the Consecration of Churchyards—Laws relating to the Consecration of Churchyards.

We have seen that the old Roman law and that of the Christian Emperors, Theodosius and Justinian required that burial should take place without the cities. The Augustine monastery was built without the walls of Canterbury. Bede[1] says, "Augustine also erected a monastery to the east of the town, in which by his exhortation and direction King Aethelberht ordered a Church to be erected of becoming splendour, dedicated to the blessed Apostles Peter and Paul, and adorned it with a variety of gifts in which Church the body of Augustine and also those of all bishops and kings of Canterbury might be laid." This practice of remoter burials is said to have continued in the Christian Church till the time of Gregory the Great, and in England yet longer, till the time of Cuthbert, Archbishop of Canterbury, who about the year 752 A.D. obtained of the Pope that bodies of the dead should be buried in Churchyards within the cities.[2] In the laws of King Edgar, made about 970 A.D., there is a threefold division of

[1] *Hist. Eccl.*, I, 33.

[2] F. Godwin, *De Praesulibus Angliae Commentarius*, 1616, p. 65.

Churches. The first is called Senior Ecclesiae, which have anciently been given to Cathedral Churches; the second a Church that has a place for burial; the third a Church that has no place for burial.[3]

However, Churchyards did not become common until some centuries after this period. Messrs. A. T. Lawrence and R. S. Cripps[4] have an appropriate remark for quotation here: "Although Churchyards may have been introduced as early as 750, it is nearly certain that they did not become common until a much later period: for so late as the end of the fourteenth century they were not recognised by the law, and at that time appear to have been considered as recent. For by a statute about that time, stating that some religious persons, parsons, vicars, and other spiritual persons, have entered in divers lands and tenements, which be adjoining their Churches, and of the same by sufferance and assent of the tenants, have made Churchyards; and by bulls of the bishop of Rome, have allowed and dedicated the same, and in them do continually do make parochial burying, without licence of the King, and the chief lords, the practice is declared to be in contravention of the Statute of Mortmain.[5]

It does not appear, however, that this statute produced any particular effect in putting

[3] G. Selden, *History of Tythes*, p. 262.

[4] *The Law Relating to the Church and Clergy*, 1921, p. 411.

[5] 15 Richard II, c. 5; 7 Edward 1. St. 2. Statute of Mortmain 1299.

a stop to the practice; and notwithstanding the declared illegality of their origin, Churchyards have now been repeatedly recognised by the common law, by canon law, and by statute."[6]

I will now bring together some interesting information concerning Churchyards, from the thirteenth century down to the beginning of the seventeenth century.

In a most interesting repertory of mediaeval manners and customs,[7] the first entry has reference to the custom of playing games in the Churchyard. From the "Coroner's" Roll of our Lord the King, in the time of Ralph le Blound and John Horn, Sheriffs of the City of London in fourth year of the reign of King Edward I, son of King Henry A.D. 1275–6, Sir Gregory de Rokesle being the Chamberlain in that city. (Letter-Book B, fol. iii.)

"Ward of Thomas de Basinge—on Thursday, the morrow of St. Edward the King and Martyr, in March [18] in fourth year of the reign of K. Edward, Gregory de Rokesle, the Chamberlain, and the Sheriffs of the City of London were given to understand that one John Fuatard was lying dead, by another death than his rightful death, in the house of John de Blecchingele in the Parish of St. Michael Candelbrykestrete[8] in the ward of

[6] *The Law Relating to the Church and Clergy*, p. 411.

[7] H. J. Riley, *Memorials of London Life in the Thirteenth, Fourteenth and Fifteenth Centuries*, 1868, pp. 3, 4.

[8] Now called Cannon Street. At this period each ward was generally known by the name of its Alderman.

Thomas de Basinge. Upon hearing which, the said Chamberlain and Sheriffs went there and calling together the good men of that ward, and of the ward of John Horn made diligent inquisition how this happened."

"Who say, on the fealty in which they are bound to our Lord the King, that on Sunday next before feast of St. Gregory [12 March] in this year, while the said John Fuatard and one John le Clerk were playing together with their tiles[9] in the Churchyard of St. Mary in Southwark,[10] when throwing the tile in his turn, and quite against his own will, the aforesaid John, who was Clerk of St. Mary Magdalen in Southwark,[11] struck the said John Fuatard with his tile on the right side of the head, making a wound two inches in length, and penetrating to the brain: languishing from the effects whereof, he lived from the Sunday aforesaid until St. Edward's Day (18 March), when by reason of the said wound he died."

In a notice of "Somerset: Highways, Byways, and Waterways," by C. R. B. Barrett, which appeared in the *Edinburgh Review*, April 1895, Vol. CLXXXI, p. 347, the custom of playing fives in the Churchyard is mentioned. At Somerton, after the battle of Sedgemoor (6 July, 1685), a good many of the prisoners were confined in the Church. "They amused

[9] Probably rounded, for purpose of throwing, like quoits.

[10] St. Mary Overie, now St. Saviour's.

[11] St. Mary Magdalen was a chapelry attached to St. Mary Overie, but was used as the parish church.

themselves with playing at ball, and when the roof was repaired a large number of balls were found, of which specimens are preserved at Taunton Museum." Extracts from parish accounts agree with this story—it appears that there was a practice of playing fives against the Church wall long before Monmouth's time. "It cost a large sum every year to keep the windows in repair; but it is certainly remarkable that in the year of the rebellion the expenses rose to more than double the ordinary amount."

At an early period games in Churchyards were forbidden by the Bishops,—thus Constit. Richard Poor, bishop of Salisbury in 1223: Adhus prohibemus, ne choreae vel turpes et inhonesti ludi, qui ad lasciviam invitant, fiant coemeteriis. Compare also the Diocesan Synod at Exeter held in 1287, and the Synod held by Woodloke, bishop of Winchester in 1308—"By a mandate of the bishop of Winchester in the register there, were forbid ballad-singing, the exhibiting of shows, and other profanations in the Churchyard, on pain of excommunication."[12]

It was the custom to hold fairs and markets in Churchyards. However, this was forbidden at the Council of Winchester, 13 Ed. I, 1285, c. 6: "And the King commandeth and forbiddeth that from henceforth neither fairs nor markets be kept in Churchyards for the honour of the Church." In the same year a law was passed dealing with the punishment inflicted

[12] See *Archæologia*, Vol. XII, 20.

by Prelates for leaving Churchyards unclosed. Statute of Circumspecte Agatis: "Also if Prelates do punish for leaving the Churchyards unclosed, or for that the Church is uncovered, or not conveniently decked, in which cases none other Penance can be enjoined but pecuniary."

A dispute arose between Incumbents and their parishioners concerning trees that grew in the Churchyard. A Statute given without any date in Berthelet's Secunda Pars Veterum Statutorum 1532, and in modern English editions inserted as Statute of 35 Ed. I, 1307, orders that "Those trees which be growing in the Churchyard are to be reckoned amongst goods of the Church, the which laymen have no authority to dispose of." In 9 Ed. II, 1315–16, a law was passed concerning the protection of persons fleeing into a Church and abjuring the Realm. Stat. 1, Articuli Cleri, c. 10: "They that abjure the Realm so long as they be in the common way, shall be in the King's Peace, nor ought to be disturbed of any man; and when they be in the Church, their keepers ought not to abide in the Churchyard."

In the year 1348, 23 Ed. III, a great pestilence began first in Dorsetshire, then proceeded into Devonshire, Somersetshire, Gloucestershire, and Oxfordshire, and at length came to London. It increased so much that for want of room in Churchyards to bury the dead of the city, and of the suburbs, one John Corey, Clerk, procured of Nicholas prior of the Holy Trinity within Ealdgate, one topt

of ground near Eastsmithfield for a burial-ground on condition that it might be called the Churchyard of the Holy Trinity, and with the help of some devout citizens he had a wall of stone built round it.

"Robert Elsing, sonne of William Elsing, gave five pounds thereunto: and the same was dedicated by Ralph Stratford, bishop of London, where innumerable bodies of the dead were afterwards buried, and a chappell built in the same place to the honour of God."[13]

In the same year Ralph Stratford bought a piece of ground near the Charterhouse called "No man's Land, which he inclosed with a wall of Bricke and dedicated for burial of the dead, builded thereupon a proper Chappell, which is now enlarged and made a dwelling house, and this burying plot is a fayre garden retaining the old name of Pardon churchyard."[14]

"In the year 1349 Sir Walter Manny purchased thirteene acres and a rode of ground adjoining to the said No man's land, and lying in a place called Spittle Croft, because it belonged to St. Bartilomewes Hospitall, since that called the New Church Haw, and caused it to be consecrated by the said bishop of London to the use of burials."[15]

In 26 Ed. III, 1351, Thomas Fryar, fishmonger, gave a piece of ground to St. Nicholas

[13] John Stow, *A Survey of London*. Reprinted from the text of 1603 by C. L. Kingswood. Oxford, 1908, I, p. 124.

[14] *Op. cit.*, II, p. 81.

[15] *Op. cit.*, II, p. 81.

Cole Abbey containing 86 feet in length and 43 feet in breadth at both ends for a Churchyard.[16]

In 1 Ric. II, c. 15, 1381, penalty of imprisonment was inflicted for the arresting of Priests engaged in saying Divine Service.

"Because that Prelates do complain themselves, that as well beneficed people of Holy Church; as others, be arrested, and drawn out as well of Cathedral Churches as of other Churches and their Churchyards, and sometime whiles they be intended to divine services, and also in other places, although they be bearing the body of our Lord Jesus Christ to sick persons, and so arrested and drawn out, be bound and brought to prison against the liberty of holy Church: It is ordained that if any minister of the King or other do arrest any person of holy Church by such manner, and thereof be duly convict, he shall have imprisonment, and then be ransomed at the king's will, and make gree to the parties so arrested, provided always, that the said people of holy Church, shall not hold them within the Churches and Sanctuaries by fraud or collusion in any manner."

Passing on to the middle of the sixteenth century, the first Book of Common Prayer was issued in 1549, which met with some violent opposition. Since alterations in public services and ceremonies had occasioned contests in several places, and people were observed to

[16] *Op. cit.*, II, p. 3.

bring their passions to Church with them, and quarrel when they ought to have prayed together, it was thought fit to guard the honour of religion and places consecrated to divine worship by parliamentary provisions. An Act against fighting and quarrelling in Churches and Churchyards was passed in 5 Ed. VI, 1551, c. 4: "Forasmuch as of late divers and many outragious and barbarious behaviour and acts have been used and committed by divers ungodly and unreligious persons by quarrellings brawling fraying and fighting openly in Churches and Churchyards; Therefore it is enacted by the King our Sovereign Lord with the assent of the Lords spiritual and temporal and the commons in this present Parliament assembled and by the authority of the same, that if any person whatsoever shall at any time after the first day of May next coming by words only, quarrell chide or brawl in any Church or Churchyard, that then it shall be lawful to the Ordinary of the place where the same offence shall be done, and proved by two lawful witnesses, to suspend every person so offending, that is to say, if he be a layman, *ab ingressu ecclesiae*, and if he be a Clerk from the ministration of his office, for so long time as the said Ordinary shall by his discretion think meet and convenient according to the fault."

And further it is enacted by the authority aforesaid, "That if any persons, after the said 1st day of May, shall smite or lay violent hands upon any other, either in any Church or

Churchyard, that then *ipso facto* every person so offending shall be deemed excommunicate and be excluded from the fellowship and company of Christ's Congregation."

"And also it is enacted by the authority aforesaid, that if any person after the said 1st day of May, shall maliciously strike any person with any weapon in any Church or Churchyard, or after the same 1st day of May shall draw any weapon in any Church or Churchyard, to the intent to strike another with the same weapon, that then every person so offending and thereof being convicted by verdict of twelve men, or by his own confession, or by two lawful witnesses, before the Justice of Assize Justices of Oyer and Determiner, or Justice of Peace in their sessions by force of this Act, shall be adjudged by the same Justices before who such persons shall be convicted, to have one of his ears cut off; and if the person or persons so offending have no ears whereby they shall receive such punishment as is afore-declared, that then he or they to be marked and burned in the cheek with an hot iron having the letter F therein, whereby he or they be known and taken for Fraymakers and Fighters, and besides that, every such person to be and stand *ipso facto* excommunicated as is aforesaid."

Among the Canons of 1603, I have found two which relate to Churchyards. The first of these prohibits loiterers from being near the Church at the time of Divine Service.

Canon xix. "The Church-wardens or Questmen, and their assistants, shall not suffer any idle persons to abide either in the Church-yard or Church-porch, during the time of Divine Service or Preaching; but shall cause them to come in, or to depart."

The second of these Canons guards the Churchyard against profanation. Canon lxxxviii.: "The Church-wardens, or Questmen, and their Assistants shall suffer no Plays,[17] Feasts,[18] Banquets, Suppers, Church-Ales, Drinkings, temporal courts or Leets, Lay-juries, Musters, or any other profane usage to be kept in the Church, Chapel or Churchyard; neither the bells to be rung superstitiously, upon holy days or Eves abrogatted by the Book of Common Prayer, nor at any other times, without good cause to be allowed by the minister of the place, and by themselves."

Finally an Act was passed in 1606 imposing a penalty on Executors of Recusants not buried in Churchyards, 3 James I, c. 5, s. 10. "And if any popish recusant,[19] man or woman, not

[17] The acting of Plays in Churches, seems to have been very common in this and other nations, during the times of Popery; as appears from the Decretal Epistles against these Ludi Theatrales in Ecclesiis. Not unlike to which, is the solemn mandate we meet with in the Register of Adam, Bishop of Winchester, ne hastiludia exercenatur in coemetrio. (Bp. Gibson, *Codex Juris Ecclesiastici*, Vol. I, p. 191.)

[18] These five prohibitions all refer to the Wake or Feast of Dedication of Churches.

[19] The name recusant was given in the sixteenth and seventeenth centuries to those persons who persisted in

being excommunicate, shall be buried in any place, other than in the Church or Churchyard, or not according to the ecclesiastical Laws of this Realm, that the executors or administrators of every such person so buried shall forfeit the sum of Twenty Pounds, the one third part whereof shall be to our Sovereign Lord the King, the other third part to the informer or him, or them that will sue for the same, the other third to the poor of the parish where such person died to be recovered by Action of Debt Bill Plaint or Information in any of the King's Majesties Courts of Record wherein no Essoine[20] Protection or Wager of Law shall be admitted or allowed.

There has long been a prejudice against "burial without the sanctuary."[21] This does not imply in unconsecrated ground, but on the north side of the Church, or in a remote corner of the Churchyard. The origin of this repugnance is said to have been the notion that the northern part was that which was appropriated to the interment of unbaptised infants,

refusing to attend the services of the English Church, particularly those of the Roman Catholic faith.

[20] Essoine was the allegation of an excuse for non-appearance in court at the appointed time, the excuse itself.

[21] Rev. W. Gibson, speaking of the remains of a Stone Cross at Hemsby in Norfolk, says: "The portions of Churchyards lying towards the south, east and west, are by the inhabitants of these neighbourhoods, and by those I believe of other places, held in superior veneration; being still emphatically, and exclusively, styled the 'sanctuary'." (*Archæologia*, Vol. XIV, p. 52.)

excommunicated persons, or such as had laid violent hands upon themselves.[22]

Various writers have mentioned this popular dislike to burial on the north side of the Churchyard. Sir John Cullum says:[23] "There is a great partiality here to burying on the south side and east sides of the Churchyard, when I first became rector, and observed how those sides—particularly the south—were crowded with graves, I prevailed upon a few persons to bury their friends on the north, which was entirely vacant; but the example was not followed, as I hoped it would be, and they continue to bury on the south."

A clergyman of a rural parish in Norfolk says: "If I was on any occasion to urge a parishioner to inter a deceased relative on the north side of the Church, he would answer me with an expression of surprise, if not of offence, at the proposal. 'No, sir; it is not in the sanctuary'."[24] The Rev. Alfred Gatty writes:[25] "During a long series of years an average of about 150 corpses has been annually deposited in Earlesfield Churchyard, which has rendered it an extremely crowded cemetery. But, notwithstanding these frequent interments, my late sexton told me that he remembered when there was scarcely one grave to the north of the

[22] T. F. Thiselton Dyer, *Church-Lore Gleanings*, 1891, p. 157.

[23] *History of Hawstead*, 1784, p. 38.

[24] Quoted T. F. Thiselton Dyer, *op. cit.*, p. 158.

[25] *Notes and Queries*, Series I, Vol. II, p. 126.

Church, it being popularly considered that only suicides, unbaptised persons, and still-born children ought to be buried there. However, when a vicar died about twenty-seven years ago, he was buried in a tomb on the north side of the Churchyard, adjoining the vicarage. From this time forward the situation lost all its evil reputation amongst the richer inhabitants of the parish, who have almost entirely occupied it with family vaults. Whether the prejudice against the north side of our Churchyard arose from the idea that it was unconsecrated, I cannot tell; but I suspect that from inherited dislike, the poor are still indisposed towards it." J. S. Burn, *History of Parish Registers*, 1829, p. 96, footnote, states that "a part of the Churchyard was sometimes left unconsecrated for the purpose of burying excommunicated persons." Mr. J. Samson writes:[26] "In the West of England I have found the opinion to prevail in rural parishes, that the north side of our Churchyards was left unconsecrated very commonly, in order that the youth of the village might have the use of it as a playground." In reply to this a correspondent, "W.H.K.," says:[27] "A portion of many Churchyards is said to have been left unconsecrated, though not to have been used as a playground for the youth of the parish, but for burial of excommunicated persons. This was not, however, always on the north side of the Church, as is evident from

[26] *Notes and Queries*, Series I, Vol. II (1850), p. 55.

[27] *Ibid.*, p. 92.

the following extract from the Register of Hart, Durham: "December 17, 1596. Ellen Thompson, Fornicatrix (and then excommunicated), was buried of ye people in ye chaer at the entrance unto ye gate outside of ye Churchyard on the east thereof."

I do not think that there is any reason at all for thinking that the north side of the Churchyard was left unconsecrated. A writer in reply to the above remarks:[28] "There is not, however, I believe, the slightest reason for considering that the north side of the Churchyard was ever left unconsecrated, nor do I think it possible that such could ever be the case, inasmuch as all consecrated ground was required to be fenced off from that which was unhallowed. But the north side has always been considered inferior to the south.[29] For example—excommunicated persons were at one time buried outside the precincts of the Churchyard, which, of course, would not have been necessary if any part had been left unconsecrated. Nor are instances of this practice wanting since the Reformation. See Parish Register of Hart, Durham, December 17, 1596; of St. Nicholas, Newcastle, December

[28] *Ibid.*, p. 190.

[29] There was an interesting tradition that when Jesus Christ died He turned His head towards the south; and so ever since, the south side of a Church has the pre-eminence. There, generally, is the bishop's throne, and the south side of ancient basilicas was appropriated to men. The source of information for the tradition is Cockerell's last lecture on *Architecture in the Athenæum*, 1843, p. 187, col. 3.

31, 1664. And when discipline began to be relaxed, and murderers were interred even within the Church itself, it was still on the north side: Parish Register of St. Nicolas, Newcastle, August 1, 1616; and August 13, 1620. It is very usual in small country parishes to find the north side of the Churchyard without a single grave, nor is it generally resorted to until the south side is fully occupied."[30]

In an extract given by Mr. Waldegrave Brewster,[31] from the appendix of the register at Pentrobin, we find the following entry: "1750. October 23, One Mary Davies of Pentrobin, single woman, though excommunicated with the greater excommunication was on this day, within night, on account of some particular circumstances alleged by neighbours of credit in her favour (as to her resolving to come and reconcile herself, and do penance if she recovered), indulged by being interred on the backside of the Church, but no service or tolling allowed."

The writer suggests that the "backside" means the north side. Here it is quite clear that no part of the Churchyard was left unconsecrated.

[30] Moresin states that in popish burying grounds, those who were reputed good Christians, lay towards the south and east; and others who had suffered capital punishment, or laid violent hands on themselves were buried towards the north. Quoted T. Thompson, *History of the Church and Priory of Swine in Holderness*, 1824, p. 146.

[31] *Notes and Queries*, Series I, Vol. III (1851), p. 125.

In Mr. T. Thompson's *History of the Church and Priory of Swine in Holderness*, 1824, p. 145, I find the following mention of the north side being appropriated to felons: "In the parish of Swine, as in many other places, there was formerly a strong prejudice against burying the dead in that part of the Churchyard which is on the north side of the Church. The writer hereof remembers, that between fifty and sixty years ago a man who was executed at Lincoln, was brought to Swine, and buried on the north side of the Church, as the proper place in which to bury a felon."

It has been suggested that the strong preference given to the south side of the Churchyard is traceable to two principal causes; first and chiefly, because the Churchyard Cross was always placed here; secondly, because this is the sunny side of the Churchyard. And as the greater part of the congregation entered the Church by the south and principal door. Another cause for the prejudice was the hope that the sight of the resting-places of those of their friends and neighbours who had died in the communion of the Church might remind the survivors each time they repaired to the house of prayer to remember them in their supplications.[32]

I think the Rev. R. S. Hawker, a Vicar of Morwenstow in Cornwall, writing in 1850, gives a more satisfactory explanation as to the

[32] *Notes and Queries*, Series I, Vol. II, p. 189.

origin of this popular superstition; he says:[33] "One of your readers has recently endeavoured to explain the popular dislike to burial on the north side of the Church, by reference to the place of the Churchyard Cross, the sunniness, and the greater resort of the people to the south. These are not only meagre reasons, but they are incorrect. The doctrine of regions was coeval with the death of our Lord. The east was the realm of the oracles; the especial Throne of God. The west was the domain of the people; the Galilee of all nations was there. The south, the land of the mid-day sun, was sacred to things heavenly and divine. The north was the devoted region of Satan and his hosts; the lair of demons, and their haunt. In some of our ancient Churches, over against the font, and in the northern walls, there was a devil's door. It was thrown open at every baptism for the escape of the fiend, and at all other seasons carefully closed. Hence came the old dislike to sepulture at the north."

In reference to the north region being "the devoted region of Satan and his hosts," Milton seems to have recognised the doctrine when he says:—

"At last,
Far in the horizon to the north appeared
From skirt to skirt a fiery region, stretched
In battailous aspect, and, nearer view,
Bristled with upright beams innumerable

[33] *Ibid.*, pp. 253, 254.

Of rigid spears and helmets thronged, and shields
Various, with boastful argument pourtrayed,
The banded powers of Satan hasting on
With furious expedition."

—*Paradise Lost*, Book VI, ll. 78–86.

The following extract will serve to illustrate the above, it is taken from Bishop Wilkins's Discourse concerning a new Planet, tending to prove that it is probable our Earth is one of the Planets. 1640, p. 66, referring to Zech. xiv. 4: "By which it is intimated, that amongst those Gentiles, who shall take upon them the profession of Christ, there are two sorts: And therefore it is, say they, that God so often threatens evil out of the north: and upon this ground, saith Besoldus, that there is no religion that worships that way. We read of the Mahometans, that they adore towards the south; the Jews towards the west; Christians towards the east; but none to the north."

A few words must be said about the "Devil's Door" in Churches. In the northern wall of the ancient Church at Mullion, in western Cornwall, exactly opposite to and facing the entrance by the south-west porch, there is the Devil's Door.

The beautiful little thirteenth century Church at Skelton, four miles from York, has a devil's doorway on the north side. It is, however, closed up. The date of this Church is prior

to 1247.[34] Another example may be found in the Church of Wellcombe, bordering on Morwenstow, in Cornwall.[35] A burgess of Northampton, by his will dated 1527, left his body to be buried in his parish Churchyard "before ye crystynyge dore."[36] The christening door is probably another name for the Devil's Door.

We will now discuss briefly the form of consecration among the Anglo-Saxons, Churchyard Crosses and some English Orders for the Consecration of Churchyards, chiefly belonging to the seventeenth century. In some early pontificals, *e.g.*, those of Egbert of York, and Robert of Jumièges[37] a special service is provided with the title Consecratio Cimiterii. According to the Anglo-Saxon rite crosses were erected at each of the four corners of the plot, corresponding to the points of the compass, to mark the boundaries, and one in the centre. In the consecration service the Bishop began by making the circuit of the grounds with his clergy, sprinkling the crosses with holy water. Psalm 51, and a Litany was sung. Then he reads a prayer at the eastern, southern, western,

[34] *Notes and Queries*, Series IX, Vol. IV, pp. 127, 128, 178.

[35] T. F. Thiselton Dyer, *Church-Lore Gleanings*, 1891, p. 116.

[36] *Notes and Queries*, Series IX, Vol. XI, pp. 249, 318.

[37] Pontifical of Egbert, Archbishop of York (A.D. 732–766). Surtees Society, Vol. XXVII, 54 sqq. Pontifical formerly belonging to Abbey of Jumièges, now in the Library at Rouen. *Archæologia*, XXV, 270 sqq.

and northern crosses. Finally, a consecratory prayer is said at the central cross, and the Mass is then celebrated.

The most striking feature of all art among Anglo-Saxons is the monumental cross of stone. Mr. J. R. Allen[38] has made an exhaustive study of these stone crosses. According to him, the origin of the stone crosses of the Anglo-Saxon era may be traced back to gigantic monoliths of the preceding Celtic period. These rough, unhewn obelisks were erected to commemorate chieftains—probably such as were slain in battle—and the value of the tribute lay in the great size of the stone and the great difficulty in raising it.

At a later period, when writing became known, the rough pillar was inscribed in oghams, or in debased Latin characters, on a smooth side of the stone. After the introduction of Christianity, the symbol of the cross was, also, often enclosed in a circle, the emblem of eternity. From these rude Christian monuments developed the graceful and elaborately ornamented crosses of the later period. Probably the earliest use of the monumental cross in Anglo-Saxon England was that as a standard of the faith, and a centre for preaching the Gospel. The custom was practised in the conversion of the Britons and continued many centuries. We have a significant mention of the Anglo-Saxon erection of a cross instead of a Church as a rendezvous for prayer. In the

[38] *British Archæological Journal*, XXXIV, p. 352 sqq.

Life of St. Willibald (born *circa* 700 A.D.) it is written that "it was the ancient custom of the Saxon nation, on the estate of some of their nobler and great men, to erect, not a Church, but the sign of the Holy Cross, dedicated to God, beautifully and honourably adorned, and erected on high for the common use of daily prayer."[39]

Throughout the Middle Ages, both in England and on the Continent, there seems always to have been one principal Churchyard Cross. Several beautiful Churchyard Crosses are still preserved in England, France and Germany. The famous ancient Northumbrian Crosses at Bewcastle and Ruthwell, may possibly have been principal Churchyard Crosses.[40] Professor Cook, speaking of the opinion of Sophus Müller, says: "The Ruthwell Cross must be posterior to the year 800, and in fact, to the Carolingian Renaissance, on account of its decorative features. The free foliage and flower-work, and the dragons and monsters with two forelegs, wings and serpents' tails, induce him to believe that it could scarcely have been sculptured much before 1000 A.D."[41]

The Cross at Bewcastle is a product of the same period as the Ruthwell. With these may be grouped the Gosforth Cross also, on account

[39] Quoted W. O. Stevens. *The Cross in the Life and Literature of Anglo-Saxons*, 1904. (Yale Studies in English, No. XXIII, p. 59.)

[40] H. Thurston, Art. Cross in *Cath. Encycl.*, IV, p. 534.

[41] W. O. Stevens, *op. cit.*, p. 46.

of its shape, size and ornament. However, Allen placed these in the seventh century. The Cross at Collingham is not earlier than the ninth century.

At Beckermet are two shafts of crosses, one of which bears an inscription showing that it marks the grave of Bishop Tuda. Bede[42] mentions that Tuda, bishop of Northumbria, died of plague in A.D. 664. This cross is, therefore, probably one of the seventh century.[43]

Simeon of Durham[44] mentions a stone cross erected by Bishop Ethelwold at Lindisfarne in memory of Cuthbert. Its top was broken off by Danes when they pillaged Lindisfarne; but afterwards the broken part was fastened on with lead, and thereafter the cross was always carried about with the body of Cuthbert wherever it was moved.[45]

Dr. Wickham Legg's work on "English Orders for Consecrating Churches"[46] contains some twelve forms for the Consecration of Churchyards, including one that was in use at Dublin, 1667. (Consecration of New Burial Ground near St. Patrick's Cathedral Close, Dublin, commonly called "The Cabbage Garden," possibly by Dr. Boyle, Archbishop of Dublin.) There seems to have been one feature that was common to all forms used by

[42] *Hist. Eccl.*, Lib. iii. 27.

[43] W. O. Stevens, *op. cit.*, pp. 46, 48.

[44] Opera. Rolls Series I.

[45] W. O. Stevens, *op. cit.*, p. 55.

[46] Henry Bradshaw Society, Vol. XLI.

the seventeenth century bishops, viz., the prayer for the hallowing of the new ground. Dr. Legg says: "This prayer may be preceded by the reading of the twenty-third chapter of Genesis, the reading of a psalm like the 90th, and the whole may be intercalated into a shortened form of evening prayer; or begun by a procession round the new burial ground singing the 100th Psalm, which probably took the form of the metrical version that we know as the 'Old Hundredth.' The consecratory prayers are often encased in a sort of divine service; there are psalms and lessons, with Magnificat and Nunc Dimittis."[47]

The form used by Laud at Hammersmith seems to have been of this kind. The consecration of the Church began at 8 o'clock in the morning, and the preambulation of the chapel and the blessing of furniture having been accomplished, the bishop entered a tent in the chapel-yard where Gen. xxiii, the Magnificat, 1 Cor. xv, Nunc Dimittis, and the prayer "O Lord God, thou hast been pleased"; were said; after this the bishop returned to the Church, began morning prayer, celebrated the Eucharist, all being finished before noon. Dr. Legg goes on to say that "it was more usual to have the consecration of the Churchyard in the afternoon when the celebration of the Eucharist was over, and when to us Westerns the recitation of the Magnificat and Nunc Dimittis would be more in accordance with our customs."

[47] H.B.S., Vol. XLI, p. xliv.

Until the time of Bishop Andrewes the consecratory prayers are nearly all different. Before that, the one most often used was the form employed at St. Olave, Silver Street: "Most merciful Father, thou hast been pleased to teach us in thy holy word that the very bodies of thy faithful servants are not made in vain but that living and dying they have their special uses appointed by thyself. Thou hast framed them here on earth, to be the workmanship of thy hands and to send out thy glory: thou hast fashioned them unto the shape of thy own Son, that by a spiritual union they should be as bone of his bone and flesh of his flesh: thou hast made them the temples of the Holy Ghost that thy sacred spirit may move and work in them those things, which by thy mercy are acceptable in thy sight,"[48] etc., etc. This prayer was used again at Dulwich also, at St. Bride's, St. Sepulchre's, St. Botolph's without Aldgate, and St. Botolph's without Bishopsgate.[49] Grindal, as bishop of London, seems specially to have used this form. Andrewes' form in 1620 is very long, and he divides his form of consecration into two parts, separated by the reading of the act of consecration. The consecration form used at Abbey Dore in 1634–5 follows

[48] *Ibid.*, pp. xliv, 27.

[49] St. Bride's was consecrated Aug. 2, 1610 (Grindal's Register fo. 394b); St. Sepulchre's, June 2, 1612; (*ibid.*, fo. 397); St. Botolph's without Aldgate, Apl. 18, 1615 (*ibid.*, fo. 400); St. Botolph's without Bishopsgate, June 4, 1617 (*ibid.*, 407b).

that of Andrewes—so also is Juxon (1663). The form used at St. John's, Leeds, by Dr. Neile, Archbishop of York, in 1634, follows that of Andrewes in dividing the consecratory form into two parts, separated by the reading of the Act of Consecration, however, they are shorter. In Bishop Cosin's Third Form (1668) the two parts seem to have been retained, but in a shortened form.

The consecration of the Churchyard at Dublin (1667) is the only one amongst those collected by Dr. Wickham Legg in which the consecration of the Churchyard was unconnected with the consecration of the Church or Chapel. This form followed the plan of morning prayer: the Venite and Te Deum are said. The lesson is that in the Irish form of 1666, omitting its last two verses, and the first prayer is also that in the Irish form.

In the forms of 1712 and 1715 the Consecration of a Churchyard is very simple: the recitation of a prayer, the earlier part of which seems based upon Andrewes.[50] The Rubric runs as follows: "If there be only a Churchyard to be consecrated, adjoining to any Church or Chapel, let the common service of the day be read in the Church or Chapel, and at the end thereof let the instrument of Donation be read before the Bishop in the Churchyard; and then let the Bishop use the foregoing prayer. But if the Churchyard or burial-place be remote from the Church or Chapel, it shall suffice to

[50] H.B.S., Vol. XLI, pp. xliv, xlv.

use only the prayer appointed for that purpose, the instrument of Donation being first read."

Passing on to the nineteenth century, in the Form for Consecration of Burial Grounds in the Diocese of York, 1867, the service begins with Psalm xlix. There is no lesson, after the Psalm the Sentence of Consecration (unless included in the Sentence of Consecration of the Church) is read. After which the following hymn is sung:—

O God, Thy grace and blessing give
To us, who on Thy name attend,
That we this mortal life may live,
Regardful of our journey's end.

Teach us to know that Jesus died,
And rose again, our souls to save;
Teach us to know Him as our Guide,
Our help from childhood to the grave.

Then shall not death with terror come
But welcome as a bidden guest
The herald of a better home,
The messenger of peace and rest.

And when the awful signs appear
Of judgment, and the Throne above,
Our hearts still fix'd, we shall not fear,
God is our trust; and God is love.

Then follows the prayer, "O God, who has taught us in thy holy word, that there is a

difference between the spirit of a beast that goeth to the earth, and the spirit of a man which ascendeth up to God who gave it," etc., etc.

The Blessing: "The Lord bless us and keep us, the Lord lift up the light of his countenance upon us, and give us peace now and for evermore," or when it is not convenient to proceed round the ground, standing in some convenient place, let the Archbishop say:—

> The glorious majesty of the Lord our God be upon us. Prosper Thou the work of our hands, O prosper thou our handy work.

The Form of Consecration of a Burial Ground in the Diocese of Canterbury, 1881, begins with Ps. xxxix or xc. There are two lessons, Gen. xxiii; 1 Thess. iv. 13 to end. Then follows a series of sentences said alternately by the Archbishop and Clergy, or "Standing in some convenient place," the Archbishop says: "Thy glorious majesty of the Lord our God be upon us: prosper thou the work of our hands upon us; O prosper thou our handy work." After this the Prayer, "O God, who hast taught us in thy holy word." The service closes with the Hymn, "O God, our help in ages past."

I will now give Bishop Wordsworth's Order for the Consecration of Burial Grounds in the Diocese of Salisbury, 1898. The following

portions from the Psalms were sung at the beginning of the service:—

Bishop: Yea, though I walk through the valley of the shadow of death, I will fear no evil.

Answer: For thou art with me; thy rod and thy staff comfort me. Ps. xxiii. 4.

Bishop: For why? thou shalt not leave my soul in hell, neither shalt thou suffer thy holy one to see corruption. Ps. xvi. 10.

Answer: But they that run after another god shall have great trouble. Ps. xvi. 4.

Bishop: But as for me, I will behold thy presence in righteousness.

Answer: And when I awake up after thy likeness I shall be satisfied with it. Ps. xvii. 15.

Bishop: The Lord be with you.

Answer: And with thy spirit.

THE LORD'S PRAYER.

COLLECT.

O Lord Jesus Christ, who art the resurrection and the life, who by Thy death hast overcome death, and by Thy rising again hast opened to us the gate of everlasting life, who

shall send Thine angels and gather Thine elect from all the ends of the earth: we humbly beseech Thee for all those whose bodies shall here be committed to the ground, that they may rest in the hope of resurrection to eternal life through Thee, O blessed Lord God, who shalt change their vile bodies, that they may be like unto Thy glorious body, according to the mighty working whereby Thou art able to bring all things into subjection to Thyself, Who livest and reignest with the Father and the holy Spirit, one God world without end. Amen.

The Blessing of the Ground.

The blessing of God Almighty, the Father, the Son, and the Holy Ghost be even upon this place, and sanctify, and keep it holy, that it may be a fit resting place for the bodies of His saints, until the day of the Lord Jesus, when He shall come to judge the quick and the dead, and the world by fire. Amen.

After this the Sentence of Consecration is read.

We have already seen that laws concerning Churchyards were passed at an early date: the first one relating to the Consecration of a Churchyard that I can find seems to have been found in 1847, 10 and 11 Vict. c. 65, Sect. 23. The bishop of the diocese in which the cemetery is situated may, on the application of the company, consecrate any portion of the cemetery set apart for the burial of the dead

according to the rites of the Established Church, if he be satisfied with the title of the company to such portion, and thinks fit to consecrate such portion; and the part which is so consecrated shall be used only for burials according to the rites of the Established Church. The burial ground must be divided into two such parts, one to be Consecrated, and the other to remain unconsecrated, as might be sanctioned by a Secretary of State (Burial Act 1853, 16 & 17 Vict. c.134, Sect. 7) unless at a vestry specially called for the purpose it was unanimously resolved that the new ground should be held and used in all respects as the existing Churchyard; in which case another ground, not consecrated, might be provided within ten years (Burial Act, 1855, 18 & 19 Vict., c. 128, s. 10); or the Board might, with the approval of a Secretary of State, provide separate and distinct burial grounds to be used respectively as consecrated and unconsecrated burial grounds (Burial Act, 1857, 20 & 21 Vict., c. 81, s. 3). As soon as the ground allotted for consecration was in a fit and proper condition, it was the duty of the burial board to apply to the bishop of the diocese to consecrate it (*Ibid.*, s. 12)—a duty which would in proper cases be enforced by mandamus (Reg. *v.* North Kelsey Burial Board, *Times*, March 22, 1892). It was thus necessary in every case in which a burial ground was provided under the Burial Acts, that application should be made to the bishop of the diocese to consecrate, at all events, a

portion of such ground.[51] The consecrated and unconsecrated ground is to be defined—10 & 11 Vict., c. 65, s. 24. The company shall define by suitable marks the consecrated and unconsecrated portions of the cemetery.

In Reg. *v.* Tiverton (1858) 31 L.T. (O.S.) 233, decided under the Burial Act, 1852 (15 & 16 Vict. c. 85), s. 30, it was held that a wall 12 inches in height was sufficient to distinguish the consecrated from the unconsecrated part of a burial ground. However, this was repealed by the Act of 1857, 20 & 21 Vict., c. 81, s. 11, with the provision that burial board shall repair and renew such boundary marks of stone or iron as may be sufficient to show the boundaries between the consecrated and unconsecrated portions of the burial ground.

The bishop is not bound to consecrate the ground upon the application of a burial authority. If he refuse to consecrate, the position of a burial board appears to differ from that of a local authority. A burial board is empowered, upon the refusal of the bishop to consecrate, to appeal from such refusal to the Archbishop; and if the Archbishop certify to the bishop that the ground is in a fit and proper condition, then if the bishop still refuse to consecrate, the archbishop may license the ground for burial, and such license shall have the same efficacy as consecration. (Burial Act, 1857, 20 & 21 Vict., c. 81, s. 12.) And prior to the decision of the bishop and archbishop, a

[51] J. B. Little, *The Law of Burial*, 1902, p. 280.

Secretary of State may certify that all necessary provisions have been complied with, and thereafter it shall be lawful for any clergyman to bury in such burial ground, though not consecrated (*Ibid.*, s. 13). However, the provisions are not applied to local authorities establishing cemeteries under the Public Health (Interments) Act, 1879, so that a local authority is unable to appeal to the archbishop or obtain the certificate of a Secretary of State.

By the Consecration of Churchyards Act, 1867, 30 & 31 Vict., c. 133, ss. 1, 2, 3, a bishop may consecrate any land added to an existing Churchyard, without the presence of the Chancellor or Registrar of the diocese being necessary. The bishop of the diocese, or some other bishop appointed by him as his commissary, may by an instrument, the form of which is provided, sufficiently declare and record that the ground added is consecrated ground and a part of the Churchyard. No fee is allowed for the attendance of the bishop's officers, but a fee of 5s. is made payable to the Registrar for the deposit of the instrument of consecration.

Sites not exceeding one acre may now be bought and conveyed to be used as a burial place under the Public Worship Sites Acts, 1872 and 1882, and also for adding to existing Churchyards under the Consecration of Churchyards' Acts, 1867 and 1868. Forms of conveyance are given in these Acts. (30 & 31 Vict., c. 133, s. 5; 36 & 37 Vict., c. 50, s. 4.)

Under the Act of 1867 (30 & 31 Vict., s. 9), when the land is a gift, an exclusive right of burial may be reserved to the donor in a portion not exceeding one-sixth part of the land, and a memorandum to that effect is to be written on the instrument of consecration and signed by the incumbent and churchwardens.

When a Churchyard or Burial Ground has been once consecrated only an Act of Parliament can divest it of its sacred character. It was decided by Dr. Lushington in Campbell *v.* Paddington Parishioners[52] and approved by Cockburn C.G. in Reg. *v.* Twiss[53] that "when ground is once consecrated and dedicated to sacred purposes no judge has power to grant a faculty to sanction the use of it for secular purposes, and nothing short of an Act of Parliament[54] can divest consecrated ground of its sacred character." The proposition of Dr. Lushington is probably too broadly stated, and

[52] (1852) 2 Rob. Eccl. 558; *cf.* St. John's, Walbrook (Rector) *v.* Parishioners (1852), 2 Rob. Eccl., 515; Harper *v.* Forbes (1859), 5 Jun. (N.S.) 275; St. George's, Hanover Square (Rector) *v.* Steuart (1739) 2 Stra. 1126: St. Pancras Vestry *v.* St. Martin's-in-the-Fields (Vicar), 1860. 6 Jun. (N.S.) 540. Quoted A. T. Lawrence and R. S. Cripps, *Law Relating to the Church and Clergy*, 1921, p. 417.

[53] (1869) L.R. 4 Q.B. 407. *Cf.* Wright *v.* Ingle (1885). 16 Q.B.D. 379, where Bowen L.J. says: "By the consecration of a Church the status of the building and of the soil is altered. The building is by the ecclesiastical law separated for ever from the common uses of mankind. It is dedicated thenceforward to sacred services, and the law precludes it from being ever capable of use for ordinary secular purposes."

[54] In *re* Bideford Parish [1900], p. 314.

Sir Arthur Charles in the Arches Court of Canterbury, followed by Sir Lewis Dibdin,[55] has affirmed the jurisdiction of the ecclesiastical courts to grant faculties, in their discretion, for the use of consecrated ground in certain circumstances.[56]

By the Burial Act 1900, 63 & 64 Vict., c. 15, s. 5, enacts that the Secretary of State may, if he thinks fit, appoint any person to inquire into any matter relating to the consecration of any part of a burial ground, or the building of any chapel therein, or the fixing, varying, or commutation of or compensation for any fees payable to ministers of religion, ecclesiastical officers, and sextons in connection therewith.

S. 6. Unconsecrated ground, which is maintained by a burial authority and set apart for the purpose of burial, shall not be applied to any other purpose except by leave of the Local Government Board.

[55] Corke *v.* Rainger & Higgs [1912], p. 69.

[56] Quoted A. T. Lawrence and R. S. Cripps, *op. cit.*, p. 417.

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1. Index to Scriptural References

I. Old Testament.

Gen. xxiii. 9, 17, 19, 20, 102, 103
xxv. 10 102
xxviii. 10-22 .. 59
xxxv. 19 .. 102
xlix. 31 .. 102
i. 13 102
Exod. xl. 1-11 .. 10
Deut. xxi. 23 .. 101
xxviii. 26 .. 101
Josh. xxiv. 30 .. 104
I. Sam. xxv. 1 .. 104
II. Sam. xxi. 14 .. 104
I. Kings viii. 27 f. .. 59
viii. 22-62 .. 63
xi. 15 101
I. Chron. xxix. 10 .. 58
II. Chron. vii. 12-16.. 59
xxiv. 16, 25 105, 106
xxxii. 33 .. 105
Ezra vi. 16, 17 .. 10
Neh. iii. 16 105
Psalms xvi. 4, 10 .. 152
xvii. 15 .. 152
xxiii. 4 152
xxiv. 63
xxvi. 6-8 .. 64
xxxix. 151
xlix. 150
li. 143
lxxix. 2, 3 .. 101
lxxxiii. .. 75
lxxxiv. .. 59, 63
xc. 151
c. 64
cxxii. .. 59, 63
cxxxii. 59
Jer. vii. 33 .. 101
viii. 1, 2 .. 101
ix. 21 101
xiv. 16 101
Ezek. xxix. 5 .. 101
xxxix. 15 .. 101
xliii. 7-9 105

II. Apocrypha.

I. Macc. iv. .. 10
II. Macc. x. .. 10

III. New Testament.

St. Matt. v. 15 .. 19
xxi. 12, 13 .. 4
xxi. 12-16 .. 66
xxiii. 27 .. 106
St. Mark xvi. 1, 3 106, 107
St. Luke vii. 12 .. 106
xi. 44 106
St. John ii. 13-17 .. 64
ii. 13-22 .. 66
ii. 13-25 59
x. 22-42 59
xi. 30, 38 106
xi. 44 107
Acts ix. 37 102
I. Cor. iii. 16-23 .. 59
xi. 22, 34 .. 4
xv. 147
II. Cor. vi. 14-16 .. 64
I. Thess. iv. 13-18 .. 151
Heb. x. 19-25 .. 63
I. Peter ii. 1-10 .. 66
Rev. xxi. 1-14 .. 66

2. General Index

Abbey Dore, 57, 95, 148
Aethelgar, Pontifical of, 47
Agde, Council of, 21
Agnes, St., 110
Alcimus, 110
All Saints, Festival of, 81
Ambrose, St., 13, 18, 19
Anastasis, 29
Andrews, St., Cross of, 48
Andrewes, Bp., 60, 63, 149
Anglo-Saxon Consecrations, 35
  placing of relics under the altar, 40
  the Alphabet Ceremony, 48
Anselm, St., 23
ἀντιμίνσιον, 76
Antioch, Council of, 15
Apollinaris, Sidonius, 117
Arcadius, 119
Archdeacon, Meaning of term, 113
Arles, Second Council of, 25
Arthuret, 78
Athanasius, St., 16
Atrium, 118
Augustine St., of Canterbury, 35, 124
  of Hippo, 3, 8, 118
Aurelius, Confessor, 2

Bartholomew, St., Priory of, 54
Basil, St., 4, 17
Basilica Romana, 19
Bede, 35, 36, 41, 124, 146
Benedict, St., 52
Benedictional of Archbishop Robert, 70
Bernard, St., 83
Bernham, David de, 71
Boniface IV, Pope, 81
Braga, Second Council of, 21, 27, 117, 120
Branwallader, St., 98
Burial, in cities and churches, 116
  Bishops and Emperors, 121
  Kings and Emperors, 118
  Monastic, 122
  North End, 135
  of excommunicated persons, 135
  prohibited by Christian Emperors, 116
  Scriptural references to, 101

Caesar-Augusta, Council of, 26
Caesareum, The, 16
Caesarius, St. of Arles, 46
Callixtus, St. Catacomb of, 109, 110, 113, 115
Candles, lighting of, 19
Canterbury Cathedral, 36
Carthage, Fifth Council of, 20, 118
Catacombs, 108
Catherine, St. Cree, 60, 95

Chalons, Second Council of, 27
Charlemagne, Capitulary of, 26
Chaucer, 41
Chelsea, Synod of, 27, 43, 89
Choepiscopi, 26
Chrism, 21
Chrysostom, St., 4, 117, 119, 121
Churches, Consecration of, in Early Church, 10
Bishop, the proper minister of, 21
Canons and decrees, relating to Consecrations, 25
Dedicated to God only, 2
Devil's Door in, 142
English Orders for, 57
Scriptural references, 10
Churchyards, Anglo-Saxon, Consecration of, 143
Burial in North End of, 135
Fairs forbidden in 128
Fighting and quarrelling forbidden, 132
Games played in, 94, 98
Loiterers forbidden, 133
Profanation of, 134
Recusants buried in, 134
Trees in Churchyard belong to Church, 129
Circumcellions, 118
Circumspecte Agatis, 129
Claudia Rufina, 5
Codex Argenteus, 38
Columbanus, St., 21
Congleton Church, 84
Consecration, Meaning of, 1
Constantine, Emperor, 3, 12,
Constantius, 16
Coventry Pontificial, 72
Cross, sign of the, 86
Crosses, Consecration, 67
at Arundel, 75
Edington, 73
Randworth, 74
Salisbury Cathedral, 72
Uffington, 73
Westminster Abbey, 75
Churchyard, at Bewcastle, 145
Beckermet, Collingham, 146
Ruthwell, 145
Cuthbert, 146
Cuthred, King of Kent, 39
Cyprian, St., 2, 8
Cyril, St., of Jerusalem, 4, 14

Damasus, Pope, 115
David de Bernham, 71
Dedication Festivals, Anniversary of, 28
Transference of, 33
and Fairs, 52
Deerhurst, Priory of, 90
Diocletian, the Emperor, 114
Dionysius, St. Bp. of Alexandria, 9
Dodo, 90
Dominicum Aureum, 16
Domitian, the Emperor, 86
Dunstan, Pontifical of, 71

Eadmer, 23
Edburga, St., 56
Eddius, Stephanus, 37

Edgar, King, 124
Edward, the Confessor, 32
Egbert, Pontifical of, 41, 43, 47, 68, 143
Epaone, Council of, 21
Ethelwold, Bp., 146
Etheria (Sylvia), Pilgrimage of, 30
Eucharist, the Holy, 13, 14, 42, 59, 113, 147
Eudoxia, Empress, 83
Eudoxius, 17
Euprepia, 6
Eusebius, 12, 14, 109, 112, 114, 118
Eutherius, 26
Evagrius, 121
Evaristus, Pope, 25

Fairs, 52, 128
Felix, IV, 32
Filocalus, Dionysius, 116
Flavia Domitilla, 109
Florus, 5
Founders, Memorials of, 90
  at Bixley, 92
  Clee, 91
  Fotheringay, 93
  Goodneston, 92
  S. Laurence, Ipswich, 94
  Norwich Cathedral, 91
  Postling, 90
  Stoke Golding, 92
  Sudbury, 94
  Tewkesbury Abbey, 90
  Wanlip, 93
Frideswide, St., Festival of, 52

Gall, St., 122
Gallican Pontificals, 69
Gallienus, 113
Gaudentius, 13
Gelasian Sacramentary, 49
Gelasius I, 22, 26
Gellone, Missal of, 49
Gervasius, St., 20
Giles, St., 99
Gregorian, Sacramentary, 70
Gregory, the Great, 35, 40
  III, Pope, 82
  St. of Nazianzus, 17, 28
  Nyssa, 7
  Tours, 21
Gresmere Church, 77
Grindal, Bp., 148
Grosseteste, Bp., 55

Hadrian the Emperor, 3
Halam, Bp., 69
Henry VIII, 33, 98
Hereford Cathedral, 86
Hippolytus, St., 110
Holy Communion, *See* Eucharist.
Holy Cross Day, 30
Hooker, Richard, 2
Hugh, St., Bp. of Lincoln, 91
Hyginus, Pope, 25

Ignatius, St., of Antioch, 6
Innocent III, Pope, 95
Inscriptions, Dedication, 89
  at Clee, Postling, 90, 91
  Wanlip, 93

James, St., the Greater, 87
  the Less, 87

John, St., the Apostle, 85
before the Latin Gate, 85
Baptist, 86, 99
Juliana, 110
Justinian, the Emperor, 119
Justus, Bp. of Vienne, 6

Kenelm, 40
Kenulph, King of the Mercians, 39
Kirkoswald Church, 77

Lacy, Bp. Pontifical of, 69
Lamberhurst Church, 33
Lammas Day, Collect for, 84
Laud, Archbp., 96, 147
Laurence, St., 113
Laurentius, 35, 37
Leo VI, the Emperor, 120
Leofric Missal, 70
Lincoln Cathedral, 86
London, Council of, 27
Lucina, 108

Marcellinus, 115
Marcellus, 115
Margaret, St., 34, 99
Martin, St., 34
Martyrium, the, 14, 29
Martyrs, relics of the, 19, 40
Mary, St., 81, 83, 99
Maxentius, 115
Melchiades, 115
Mellitus, Bp. of London, 35
Mentz, Council of, 120
Mereworth Church, 34
Michael, St., Vision of, 78
Churches dedicated to, 80
Milton, *Paradise Lost*, Book VI, 141
Mortmain, Statute of, 125
Mount Gargano, 78
Mullion, 142

Nabor and Felix, SS., Sepulchre of, 20
Nantes, Council of, 120
Narbonne, Pontifical, 70
Nicaea, Second Council of, 26
Nicephorus, 17, 119
Notker, 5

Odo, 90
Offa, King, 39
Omer, St., 23
Optatus, 118
Orange, First Council of, 22, 25
Orleans, Third Council of, 22, 25
Oswald, St., 77
Bp. of Worcester, 40

Pantheon, 81
Pastor, Presbyter, 6
Patrick, St., 51
Paulinus, St. of Nola, 20
Bishop of Tyre, 12
Peter, St., 83
ad Vincula, 5, 83
Basilica, of, 82
Peter and Paul, SS., 36, 83, 85, 100
relics of, 19
Philip, St., 87
Plaxstole, Chapel, 96
Praetextatus, Catacomb of, 113
Priests, the arresting of, 131
Priscilla, 109

Protasius, St., 20
Pseudo-Augustine, 19
Pudens, 5

Ramsay, Pontificial, 71
Reconciliation of Churches, 96
Reconsecration of Churches, 94
Recusants, 134
Relics, 19, 40
Robert de Winchelsea, Archbishop of Canterbury, 89
Roman Pontificals, 69
Room, the Upper, 4
Ryersh Church, 34

Samson, St., 98
Sancta Maria Rotunda, 81
Sedgmoor, Battle of, 127
Severus, 5
Seville, Second Council of, 26
Sired, King of East Anglia, 39
Skelsmergh Church, 77
Skelton Church, 142
Socrates, 15
Southmalling Church, 95
Sozomen, 17, 29, 121
Swine Church, 34
Sylvester, Pope, 25

Tenison, Archbp., 62
Tertullian, 6, 85
Theodoret, 15
Theodosius, 116, 119
Thomas, St. of Canterbury, 53, 98
Transubstantiation, 42
Tribur, Council of, 121
Tuda, Bp. of Northumbria, 146

Valerian, the Emperor, 112
Victor, 110
Vigilius, Pope, 26

Wake, 42
Wellcombe Church, 143
Westminster Abbey, 75, 86
Wilfrid, St. Archbp. of York, 39
Willibald, St., 145
Winchcombe, Abbey, 39
Winchelsea, Robert de, 89
Worms, Council of, 27
Wulfrid, Archbp. of Canterbury, 89
Wyke-Champflour, 95
Wyville, Bp. of Salisbury, 73

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